16 a/1446. X

The RECTOR *Corrected.*

BEING AN

ANSWER

TO

William Taſwell, (who is Stiled D. D. and Rector of *St. Mary Newington* in *Surry*.)

Wherein his Objections againſt the *Quakers* in his Pamphlet, Intituled *The Popiſh Prieſt Unmask'd*, are reduced to four Heads, *viz.*

I. *The Qualification and Call of a Goſpel-Miniſter.*
II. *His Maintenance.*
III. *Baptiſm.*
IV. *The Supper.*

Which important Subjects are briefly ſet in a true Light; with ſome Remarks on ſeveral of the Doctor's falſe, ridiculous and defamatory Stories.

By THOMAS JOHNSON.

LONDON: Printed and Sold by the Aſſigns of *J. Sowle*, at the *Bible* in *George-Yard* in *Lombard-Street*, 1722.

The RECTOR *Corrected, &c.*

The INTRODUCTION.

I Think it not improper to introduce this Diſcourſe with a ſhort Account of the moving Cauſe of the Controverſy, which was finiſhed in about fourteen Days after I had the firſt Sight of the Doctor's Piece, but was occaſionally laid by, and not ſent to the Preſs until the latter end of the third Month, (called *May*) 1722.

The Ninth of the fourth Month, 1721, the Doctor exhibited his Complaint in Writing to the Bench of Juſtices in the Borough of *Southwark*, ſetting forth, "That one *Stephen Hollings* and *Thomas Cooper* had re-"fuſed to pay him a certain Sum of Money for Offer-"ings, which upon Examination amounted to 20 *d.* "of *Hollings*, whereof 8 *d.* was call'd the Clerk's due; "and 12 *d.* of *Cooper*, 4 *d.* whereof to the Clerk," which he (the Clerk) generouſly offered to remit; for that he would not trouble a Neighbour for ſo ſmall a Sum: But the Doctor not having generoſity equal to his Clerk's, purſued his demand.

This extraordinary Proceeding (unheard of before by any of the Juſtices) for ſo ſmall a Sum againſt two honeſt induſtrious Men of no large Circumſtances in the World, being like to ariſe to above twenty-fold more damage to the poor Men, than the Doctor's demand was, occaſioned the two Letters to be ſent him, which he mentions in his 4th Page; as alſo the ſmall

Book, containing but one Sheet; and being to be had at the Bible in *George-Yard, Lombard-Street*, I have choſen rather to let it ſpeak in its own Dialect, than render my ſelf prolix; by following the Doctor's Cavils, againſt a thing that is in it ſelf ſo evidencing; and therefore ſhould immediately have paſſed to make good what I propoſed in my Title-Page, but that there ſeems to be an irreſiſtable Neceſſity firſt to take ſome Notice of the Doctor's Abuſe of the Author, by ſuggeſting, That he was a Popiſh Emiſſary, who (ſays he) *transform themſelves into the likeneſs of all Diſſenters*, &c. And from this wild Fancy of his, treats him as ſuch, from the beginning to the end of his Pamphlet, never uſing any proper means to be better inform'd, until he had printed his Book, and carrying it himſelf to preſent to one of the aforeſaid Quakers, viz. *Thomas Cooper*; ask'd his Wife (the Husband not being at Home) whether ſhe knew who wrote the *Plea*, and what he was, *&c.* Thus at all Adventures reviles firſt and prints it, and then enquires: I ſhall therefore apply the Words of our Saviour juſtly in this Caſe, viz. * *Bleſſed are ye when Men ſhall revile you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoyce and be exceeding glad, for great is your reward in Heaven: For ſo perſecuted they the Prophets which were before you.*

To clear the Author of the *Plea*, (or of *The Account of Tithes*, as it is really entituled) from that falſe Suggeſtion of his being a *Popiſh Emiſſary*, &c. I refer my Reader to the Hiſtory of his Life, printed in the Year 1714, by the Aſſigns of *J. Sowle* in *George-Yard, Lombard-ſtreet*. His Name was *Thomas Elwood*. I knew him very well for many Years before he dyed. By the printed Account I find he was born in the Year 1639, at *Crowell* in *Oxfordſhire*, was educated at a Free-School in *Thame* in the ſame County, where I find he

* Matth. 5. 11. 12.

he was only entered upon learning *Greek* when he was taken away, nor do I underſtand he ever went to any other School; but ſoon after became convinced of the Truth as profeſſed by the People called *Quakers*; and a faithful Member of Chriſt's Church Militant he proved, through various Scenes of deep Tryals and Sufferings until his Death, which was the firſt of the third Month, 1713. But becauſe his Stile and Mode of Writing appears ſomewhat more like a Scholar than ſome of our Friends write, *Ergo* he muſt be a Popiſh Emiſſary. But the Doctor needed not to have been ſurprized at this, if he had conſidered what the Apoſtle *Paul* ſays to the *Corinthians*, * *For ye ſee your calling Brethren, how that not many wiſe Men after the fleſh, nor many mighty, nor many noble are called.*

Not many wiſe, leaves room to believe there were ſome ſuch that had yielded themſelves up to the Heavenly Call, contrary to the uſual Choice of the Wiſe and the Learned of this World, who like not to become Fools for Chriſt's ſake, and to put themſelves out of the Way of Preferments in the World, into the Road of Reproaches and Perſecutions, *&c.* But ſome there were and are; of which Number was our dear and worthy Friend *Thomas Elwood*, as may be at large ſeen in the afore-mentioned printed Hiſtory of his Life.

And as to the two Letters the Doctor mentions *Page* 4, to have been his Motive to anſwer the *Plea*; one of them was ſent him by *Thomas Cooper*, and is as follows, *viz.*

William

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* 1 Cor. *chap.* 1. *ver.* 26.

William Taſwell,

AS through thy means I was cauſed to leave my Buſineſs to my detriment, and appear before the Juſtices, ſo I perceive thou continues this Proſecution in order to make diſtreſs, the which if thou obtaineſt, and doſt execute, it will cauſe me to ſuſtain conſiderable Damage. I ſhould be loath to ſtrain ſo far with any of my Debtors for ſuch a ſmall Sum, though they have detained my lawful Due for ſeveral Years: But it will yet admit of a Debate, whether any thing be due to thee, or no. Conſider from what Principle this proceeds; Whether from Charity? without which we cannot pleaſe God: Or yet from that Faith that works by love. I hope God Almighty will ſuſtain me under all ſuch Tryals, I chooſing rather joyfully to ſuffer, than miſerably to wrong my Conſcience in that wherein I am ſo well perſwaded. Be pleaſed to peruſe a ſmall Treatiſe delivered with this, from thy Neighbour

27th of the 5th Month, 1721. Tho. Cooper.

Pray obſerve whether any thing in this Letter amounts, "To require him either to deſiſt from demanding Tithes for the future, or elſe to diſprove "the Arguments contained in the *Plea*." As to the other Letter, which he ſays was ſent him by an unknown Perſon, was ſent him by my ſelf, and ſubſcribed with my Name at length; and afterwards ſpeaking with him on my Friend's Account to incline him to Moderation, I told him occaſionally my Name, and that I ſent him that Letter; ſo that I ſee no room for him to ſay, it was from an unknown Perſon. I have by ſome means loſt my Copy, elſe it ſhould have been inſerted, whereby it would be ſeen, how much he miſrepreſents the Contents of that alſo; nor can I paſs on

to

to the Subjects in debate, unril I expoſe another Train of Miſrepreſentations of Facts.

In his very firſt Entrance, *Page* 1. *viz.* " That the " ſame Act of Parliament that granted the Quakers " the Priviledge of having their ſolemn Affirmation " paſs for an Oath, required them to pay Tithes, and " that many of them comply'd with the Act by pay- " ing their Tithes and Offerings; and many more, " in all Probability, would have follow'd their Ex- " ample, had it not been for ſome Popiſh Emiſſaries, " *&c.*" The Act for the Quakers ſolemn Affirmation required no ſuch thing as the Payment of Tithes, only granted the Claimers thereof a Priviledge to recover them by complaint before the Juſtices, as being a way the leaſt troubleſome and chargeable to both Parties; but that many of the Quakers did thereupon comply with the Act by paying Tithes and Offerings, that I deny. " Yet (ſays he) many more, in all Probability, " would have follow'd their Example, had it not been " for Popiſh Emiſſaries." Herein alſo he is groſly abuſive. If before he fills five ſmall Pages, he entertains his Reader with ſo many palpable Untruths, what may we expect from his whole Performance? Or what Credit can an impartial Reader give to his Story in *Page* 48, 49. which is as follows:

" About the End of the Year 1664, when we had " broke up at *Weſtminſter*, where I was then a School- " Boy: I went to *Greenwich*, where my Father had a " Country-houſe. While I was there, a *French* Mer- " chant came to viſit my Father, who was of the ſame " Profeſſion. After they had talked together a little " about *France*, the Gentleman told my Father, that " ſhortly after the Beheading of King *Charles* the Firſt, " he went over into *France*; and that, during his Stay " there, he was ſeveral times attacked by a Popiſh Prieſt, " who would have perſwaded him to change his Reli- " gion. The Prieſt urged that there was no Salvation " to be had, but in the Catholick Church: That the " Church of *England*, (which alone had the Appearance

" of a Church) was down: And that when 'twas ſtand-
" ing, 'twas a Building but of late Erection; begun by
" King *Henry* the VIII. merely upon a Pique between
" him and the Pope, not upon any religious Account;
" which, by the by, is the ſame Argument that is
" made uſe of in your *Quaker's* Plea.

" I had no mind, ſaid the Gentleman, either to
" change my Religion, or to enter into any Diſpute
" with him upon that Subject; and therefore made the
" more haſte to return home, that I might be rid of
" his Importunity.

" When I came into *England*, I found Swarms of
" Sectaries, riſing out of the Ruins of the Church of
" *England*, like Inſects out of a dead Carcaſs. Among
" the reſt, the Sect of *Quakers* was then in *Embryo*, not
" quite hatched. I was of Opinion, that 'twas requi-
" ſite for me to join my ſelf with ſome Congregation;
" but was in ſuſpenſe which of them I ſhould go to.
" At laſt I was told that in ſuch a Place there was a
" very heavenly Man, that preached by the Spirit, and
" ſtrangely captivated all his Hearers. I had the Cu-
" rioſity to go and hear him. As ſoon as I caſt my Eye
" upon him, I thought I had ſeen that Man, and had
" been in his Company ſomewhere; but I could not tell
" where. He deliver'd himſelf with a great deal of
" Zeal and Earneſtneſs; and talked with much Fervency
" about the In-dwellings of the Spirit: He inveigh'd
" bitterly againſt the Pope. And pretending to be a
" plain undeſigning Man, of no Reach, he let fall this
" Expreſſion, *Davus ſum, non Oedipus.*

" Then the Gentleman, turning to me, ſaid, do you
" underſtand that, Child? I told him I had lately lear-
" ned it in *Terence*. The Gentleman then went on, and
" ſaid, upon this I fixed my Eye upon him again, and
" preſently call'd to mind who he was.

" When he was come down from preaching, I took
" him aſide, and call'd him by his Name. He was
" ſtartled, and ſeem'd to be ſurprized; but ſaid, Sir,
" you are miſtaken, that is not my Name. Then I ſaid,

" Sir,

" Sir, did not I ſee you in *France?* and did not you " there uſe ſome Arguments to bring me over to the " Church of *Rome?* He denied that he had ever ſeen " me there. Then I told him, I had no Deſign to be- " tray him, nor to bring him into Trouble: But if he " perſiſted in his Denial of what I knew to be true, I " would preſently charge a Conſtable with him, and " carry him before a Magiſtrate. Upon this he own'd " the whole Matter, and ſaid, what he did was in Obe- " dience to his Superiors; who had ſent him to preach " up *Quakeriſm* in *England.*

Here is a fulſome School-boy Story printed by a Doctor of Divinity, without Names of the Gentleman, or of the Prieſt, or of the Place where he preached, ſo that we are left without Opportunity of tracing this Report. The Doctor ſays he was a School-boy then, and if it be true that he heard any one talk to that Purpoſe, there is no depending upon the Circumſtances of his Account at ſuch a diſtance of Time; and eſpecially conſidering his great Propenſity to Misſtate, (to ſay no worſe of him) and partially to ſuggeſt Facts againſt the Quakers: ſo that while he is working and pleading ſo hard for his Tithes and Offerings, he apparently neglects the weightier Matters of the Law: * *Thou ſhalt not raiſe* (or receive, ſays the Margent) *a falſe report: put not thine hand with the wicked to be an unrighteous Witneſs. For I heard the defaming of many, fear on every ſide; Report, ſay they, and we will report it.* But obſerve the end of ſuch Practice: † *But the Lord* (ſays *Jeremiah*) *is with me as a mighty terrible one: therefore my Perſecutors ſhall ſtumble, and they ſhall not prevail, they ſhall be greatly aſhamed, for they ſhall not proſper: Their everlaſting confuſion ſhall never be forgotten.* I have heard ſuch Suggeſtions and Reports formerly by the Vulgar, that Jeſuits had been wont to preach among the *Quakers:* I have profeſs'd my ſelf to

* *Exod.* 23. 1. † *Jer.* 20. 10, 11.

to be of that People above thirty Years, have had very open and free Converſation with their Elders, could never underſtand that ever any one appear'd among them, that they had reaſon to ſuſpect to be a Popiſh Prieſt or Jeſuit; and I am very ſure there is no ſuch Perſon can poſſibly impoſe upon us in that kind, by reaſon of our Diſcipline long eſtabliſhed among us. I wiſh the Church of *England* be but as ſafe from Popiſh Impoſtors getting into their Pulpits. I ſtand amaz'd to think that any moral Man, eſpecially a Leader and Teacher of the People, can act ſo void of Truth and good Conſcience towards his Neighbour, as to beſpatter and abuſe any one (even the worſt of Enemies) as he has done the *Quakers* in this ſmall Pamphlet.

Page the 30th, ſays he, " And yet *Quakers* be-
" lieve him (the *Plea* writer) with ſuch an implicit
" Faith, that one of them ſaid, Convince me that there
" is an Act of Parliament for the Payment of Tithes
" and Offerings, and I will pay them.

I never heard of any *Quaker* ſo ignorant, as not to know that your Claim was built upon Acts of Parliament, upon human Laws and Authorities, and not upon Divine Right.

Page 31 and 32, are theſe Words, " I knew a *Quaker*
" that uſed to ſet a little Boy with a ſhort Sithe to
" mow every tenth Swath. He ſhocked his Wheat by
" ten Sheaves in a Shock; and made every tenth Sheaf
" no thicker than his Arm; whereas each of the other
" nine was thicker than his Body. And whereas the
" Tithe of ſome Corn was ſet out by Pacing; every
" Stride that he took for himſelf, was above a Yard;
" but he could not ſtride above a Foot for the Parſon.
" If the Parſon would take his Tithe as thus laid out,
" the *Quaker's* Conſcience would comply with paying
" it, not otherwiſe.

It would have been but fair for him to have named this *Quaker*, and where he lived, ſince he ſays he knew him; that we might have inquired whether any of that Man's Servants or Neighbours knew ought of this

Story.

Story. It might have been eaſy for him alſo to have told us, who the other *Quaker* was, who knew not that there was an Act of Parliament for the Payment of Tithes. But *Works of Darkneſs hate the Light, leſt they ſhould be reproved thereby.* We need not wonder to ſee a frothy, looſe, reviling, foul-mouth'd People, when their Paſtors furniſh them ſo liberally with ſuch Matter and Example. But the ninth Commandment will riſe up in Judgment againſt him; *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.*

I am tired with this ſort of Work, and wiſh the Doctor had not made it neceſſary. I haſten now to a more material Province, *viz.* to collect the Doctor's chief Arguments and Objections, which are ſcattered about his Work, into four Heads; and having ſet thoſe Subjects in a clear Light, have, in conſequence, anſwered his Objections fully.

I. *Concerning the Qualification and Call of a Goſpel Miniſter.*

IN the Diſpenſation of *Moſes*, there was a lineal Succeſſion of Prieſthood of the Tribe of *Levi*, and *the People were to receive the Law from the Prieſts Mouth, and the Prieſts Lips were to preſerve Knowledge:* But God finding fault with the firſt Covenant, by reaſon of the Weakneſs and Imperfection thereof, *Which conſiſting in Meats and Drinks, and divers Waſhings, and carnal Ordinances impoſed on them until the time of Reformation, could not make him* (the Prieſt) *that did the ſervice, perfect as pertaining to the Conſcience.* * Much leſs could thoſe external and ſhadowy Things

* *Heb.* 9. 9, 10.

Things *make the comers thereunto perfect:* He therefore eſtabliſhed a *New one:* In that he ſaith, *a new Covenant, he hath made the firſt old. Now that which decayeth and waxeth old, is ready to vaniſh away:* * As moſt certainly did the Miniſtration of the Law with its Prieſthood, Ceremonial Rites, and Ordinances, and every thing appertaining thereunto; and that Prieſthood being ordained that they might *offer Gifts and Sacrifices unto God for ſin*; it ſeemed meet to the moſt High in his infinite Wiſdom, to diſſolve that Prieſthood that was taken from amongſt Men, in order to give way to the everlaſting Prieſthood of Chriſt Jeſus, *Who continuing ever, hath an unchangeable Prieſthood, ſeeing he ever liveth to make Interceſſion for his People.* † The Epiſtle to the *Hebrews* is ſo full and plain upon this Subject, that I find no occaſion to dwell long upon it.

The great Queſtion now remaining is, What Order of Men Chriſt Jeſus has appointed in his Church to carry on his Work in a decent and orderly Manner. *For God is not the Author of Confuſion but of Peace, as in all the Churches of the Saints.* ‖ The great Miſtake that the Powers of the Earth have made in eſtabliſhing National Prieſthoods and Churches, each according to their own *Carnal Inventions to ſupport their ſecular Intereſts*, has been an unſpeakable let to the Progreſs of true Goſpel Miniſtry, and of that ſpiritual Worſhip which Chriſt came to ſet up in his Houſe. If National Powers had but Faith enough to believe, That Chriſt, who is *King, Prieſt*, and *Prophet* in his Church throughout all the Kingdoms of the World, would himſelf, by the ſecret and effectual Influences of his Spirit, raiſe up every needful Officer, *Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers*, now as in the Primitive Time, *for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt:* * I perſwade my ſelf, they would ſee the good Effects of it; in

* *Heb.* 8. 7, 13. † *Heb.* 7. ‖ 1 *Cor.* 14. 33. * *Epheſ.* 4. 11, 12.

in that the Looſeneſs and Immorality ſo viſible, and ſo much complained of in this Nation and Nations abroad, would be diſcountenanced, and the true Spirit and Life of Religion would prevail more: But if the old Proverb be true, *Like Prieſt like People*, we cannot expect to ſee the People thrive in the Vertue of Religion, while worldly Powers ſet up a worldly Prieſthood, whoſe Qualifications are a little worldly Literature, and whoſe main Views are generally worldly Intereſt and Preferment. The Prophet *Jeremiah* complains in the Word of the Lord, * *Therefore behold, I am againſt the Prophets, ſaith the Lord, that ſteal my word every one from his neighbour. Behold I am againſt the Prophets, ſaith the Lord, that uſe their tongues, and ſay: He ſaith. Behold I am againſt them that propheſie falſe dreams, ſaith the Lord, and do tell them, and cauſe my people to err by their lies, and by their lightneſs, yet I ſent them not, nor commanded them: therefore they ſhall not profit this People at all, ſaith the Lord.* *John* the Divine ſaw in the Viſion of the Lord, when he was baniſhed into the Iſle of *Patmos* for the Teſtimony of Jeſus, That the Time ſhould come, *when the Merchants of Babylon ſhould weep and mourn, becauſe no Man buyeth their Merchandiſe any more.* He alſo tells us, *That Babylon; of the wine of the wrath of whoſe Fornication all Nations of the Earth have drank, and with whom the Kings of the Earth have committed Fornication, ſhould be caſt into the Sea like a great Millſtone, and ſhould be found no more at all.* || When the Kings and Great Ones of the Earth ſet up National Churches, and heap up Profits and Preferments upon them, and incompaſs them with Hedges and Fences about on every hand, the People of the Nations are like to *drink of the wine of her Fornication*; to be prejudiced and ſhut up againſt the Labours and Teſtimonies of Chriſt's Servants, who have no ſiniſter Views, no Ends

* *Jer.* 23. 30, 31, 32. || *Rev.* 18.

Ends to ſerve; but to promote the Honour of God, and Religion in the Life and Vertue of it. The true Prophets of God generally in all Ages, as well as Chriſt himſelf, and his Apoſtles and Servants, have teſtified againſt National Corruptions and Prieſthoods, who nurſe up *Babel*, for *in her*, may be truly ſaid (with St. *John*) *was found the blood of the Prophets and Saints, and all that were ſlain upon the Earth.* And when Potentates have ſet her up on high, and given her Power and Opportunity to tread down and waſte the Tribulated and Afflicted Flocks of God, Oh then! how hath ſhe triumphed? How hath ſhe flattered and fawn'd upon ſuch, with that Prophecy of *Iſaiah*, viz. *Kings ſhall be thy nurſing Fathers, Queens thy nurſing Mothers?* But when they become ſo indeed to all God's Children without diſtinction, as, bleſſed be the moſt High, we have had in this Nation as well as others, ſome dawnings of it of late Years; How hath Suſpitions firſt, and then Rage and Fury boiled up in the Merchants of *Babylon*? And how have they moved her Children to be as the troubled Sea, caſting up Mire and Dirt round about them.

Now as to the *Qualification and Call of the Miniſters of Chriſt's Church*, He that is a fit Veſſel for the Service of our Lord Jeſus Chriſt, in the Work of the Miniſtry eſpecially, muſt of neceſſity have witneſſed in himſelf the Grace or Spirit of God to effect in him the Work of Regeneration; For *What Concord hath Chriſt with Belial? And what Communion hath Light with Darkneſs? Or what Agreement hath the Temple of God with Idols?* So that he that ſpeaks in the Name of the Lord to the People, muſt be *Enlightened with his Grace, and have taſted of the heavenly Gift, and of the good Word of God, and of the Powers of the World to come, and have been made Partakers of the Holy Ghoſt.** And as the Apoſtle *Peter* has it, *Partakers of the Divine Nature,*

* *Heb.* 6. 4, 5.

Nature, having eſcaped the Corruptions that are in the World through Luſt. Now theſe heavenly Attainments are not ſpoken of to Miniſters only, but to every real Member of Chriſt's Body, who are ſaid to be *Members of his Body, of his Fleſh, and of his Bone.* And every one of theſe Members without diſtinction or exception, ſtand in an open and fair Capacity to be Paſtors or Teachers, or any other kind of Servants in Chriſt's Churches: And if they find it their Duty to act in any Service for God; and the Elders of the Church (having taſted of their Gifts) do approve of them, Who ſhould forbid theſe? Every one of them ſhould be faithful to God according to the Meaſure of his Gift. *Whether Prophecy, let them Propheſy, according to the Proportion of Faith; or Miniſtry, let them wait on their Miniſtry; or Teaching, on Teaching; or he that Exhorteth, on Exhortation.** For God's Spirit is not to *be quenched, nor is Propheſy to be deſpiſed.* We are to *deſire ſpiritual Gifts; but rather that we may Propheſy.*‖ Who knows which Inſtrument God ſhall be pleaſed to chooſe? He ſeeth not as Man ſeeth; *He looketh not on his Countenance, nor on the Height of his Stature; for the Lord looketh on the Heart.* The Wind bloweth where it liſteth; thou canſt not tell whence it cometh, or whither it goeth; *ſo is every one that is born of the Spirit.* Shall a Man ſay, I will make this my Son a Miniſter? He is a ſharp, apt Boy, and therefore he muſt be ſent to the Grammar-School firſt; *There indeed* (as the ingenious *Lock* ſays) *they learn to be pert and forward betimes in the little Waggaries or Cheats practiſed among School-boys, and ſometimes to Rob an Orchard.* However having learnt a little *Latin* and *Greek*, away they are poſted to one of the famous Univerſities, and there they make further Proficiencies in the foreſaid Arts, and perhaps have an addition of ſome School Acquirements: And thus equip'd, they return

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* *Rom.* 12. 6, 7, 8. ‖ 1 *Cor.* 14. 1.

return to receive human Ordination, in all Probability very frequently without much (if any) Work of Regeneration, or Alteration on their Hearts: And theſe are to be the Miniſters of Chriſt Jeſus. Whom the Tongues qualified, their Father choſe, and the Biſhop confirmed, theſe muſt be ſet up to exerciſe the Spiritual, Heavenly, and Divine Functions of Chriſt's Church, and *they only muſt be permitted to Propheſy or Preach.* Whereas in Truth, human Learning is no neceſſary Ingredient in the Qualification of a Miniſter, but is for the moſt part a great Let; by reaſon ſuch who have it, are apt to lean too much upon it, to make it their Idol, or Oracle to inſtruct them in the Things of God. For human Arts and Sciences have ſerved in all Ages and Countries to amuſe the People, to gain their Veneration and Money. Witneſs the Magicians, Wiſemen and Sorcerers of *Egypt*; the Magicians, Aſtrologers and Soothſayers of *Babylon*; the Wiſe and Learned *Caldeans*; the great Rabbies, Scribes, and Phariſees among the *Jews*; the Jeſuits, Fryars and Monks among the Papiſts; the learned Maſters of Arts, the Batchellors and Doctors of Divinity among the ſeveral Denominations of Proteſtants. Whereas the *World by Wiſdom knew not God*, nor ever will. *The natural Man receiveth not the things of the Spirit of God: for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.* * It is thoſe therefore that are born again, and no other are fit for the Miniſtry, or for any other Service in Chriſt's Church; ſuch being really true Members of his Body, are in general ſaid to be *A choſen Generation, a peculiar People, a ſpiritual Houſe, an holy Prieſthood, to offer up ſpiritual Sacrifices acceptable to God through Jeſus Chriſt.* ‖ That is, they are in a fit Capacity to offer up their Prayers, Praiſes, and Thankſgiving unto God through Jeſus Chriſt; as alſo to officiate in any Chriſtian

* 1 Cor. 2. 14. ‖ 1 Pet. 2. 5.

Chriſtian Services that God may require of them: Thus (as the Apoſtle *Paul* ſays) * *Every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation: Let all things be done to Edification.— If any thing be revealed to him that ſitteth by, let the firſt hold his Peace: For ye may all propheſy one by one, that all may learn and all may be comforted.*

This does not ſuit Hirelings, they would monopolize theſe Gifts to a worldly Order of Men; and therefore to explode this Apoſtolick Order and Liberty of Propheſying, they plead the great Diſorder and Confuſion it would produce, beſides Nonſence and weak Babble, *&c.*

As to Confuſion or Diſorder, How much of it do they ſee appearing among us? When do they ſee one obſtructing or interfering with another? Although this Chriſtian Liberty is allowed; we may have ſometimes weak Matter offered among us, but if it be not falſe or unſound, Chriſtian Charity and Patience will give Eaſe in that Caſe, provided they do not inlarge beyond their ſmall Gift and Attainment: For we well know that there are ſeveral States and Degrees of Growth in the inward Stature, as well as in the outward: We gladly hear the Pratlings of Children; and in riper Years we are ſenſible there is a Growing in Grace, and an Improvement of thoſe Talents which are given according to People's ſeveral Abilities. As we ſee in the Parable of a certain Lord, ‖ *That called his Servants together, and gave them Talents to improve according to their ſeveral Abilities: To one five, to another two, to the other one: And when the Lord found him that had but two Talents faithful in his Improvement of them, he had the ſame happy Sentence and Reward with him that had improved his five.* But we are not without Care as well as Tenderneſs, in the Ap-

* 1 *Cor.* 14. 26, 30, 31. ‖ *Matth.* 25. 15, 16, 17.

proving of our Miniſters, and of ſuch who may have a Word of Doctrine or Exhortation among us, that *all things may be done in Order.*

And as to Women's Preaching, I ſee nothing in Reaſon or Scripture to hinder, if they are ſober Minded and Godly, as alſo gifted and called to the Work: For they are of the ſame Species with Men; they have a Soul and intellectual Faculties, as have Men; and are therefore fitted to receive the Impreſſions of God's Spirit, as well as Men: And certainly they have been known to have had ardent Deſires for the Honour of God, and Salvation of Mankind. The Scriptures of the Old and New Teſtaments do abound in Inſtances of the Wiſdom and Power of God appearing in their Sex. We read of *Miriam* the Siſter of *Aaron*, who was a Propheteſs; ſhe ſung a divine Song, and all the Women with her, to celebrate God's Deliverance of the Children of *Iſrael* from *Pharaoh*'s Hoſt. *

Huldah was a Propheteſs, dwelt in the College, (which is ſaid to be a Place of Doctrine,) where they treated about the Scriptures and the Doctrine of the Prophets; thither went *Hilkiah* the High Prieſt, *Shaphan* the Scribe, and others, *to commune with her, and to inquire of her concerning the Mind of God relating to the Book that was found.* ‖

Deborah was alſo an eminent Propheteſs, to whom the *Iſraelites* went for Judgment †. She directed the Way and Means of their Deliverance after twenty Years ſore Oppreſſion under *Jabin* King of *Canaan.*

But if we reſpect this Goſpel Diſpenſation, it was a time wherein the Lord promiſed to *Pour out his Spirit upon all Fleſh, Sons and Daughters, Servants and Handmaids, and they were to Propheſy.* See *Joel* ii. 28. compar'd with *Acts* ii. 17. According to this Promiſe we find one hundred and twenty Men and Women being met together at *Jeruſalem, The Holy Ghoſt ſat upon each*

* *Exod.* 15. 20, 21. ‖ 2 *Kings* 22. 14. † *Judges* 4.

each of them, and, ſays the Text, * *They were all filled with the Holy Ghoſt, and ſpake with Tongues as the Spirit gave them Utterance.* The holy Apoſtle *Paul* can never be ſuppoſed to ſubvert the Order of Things, in diſallowing this great Goſpel Promiſe, when he ſaid, *Let your Women keep ſilence in the Churches, for it is not permitted unto them to ſpeak.— And if they will learn any thing, let them aſk their Huſbands at home*‖. The foregoing Verſes direct the Manner of exerciſing ſpiritual Gifts, when the Church were come together. And in that Caſe, ſome pratling forward Women probably might be whiſpering to ſuch as ſat by, in a way of Approving and Applauding what was ſaid that pleaſed them, and ſometimes the contrary; and other while aſking Queſtions concerning what they heard, to the Diſturbance of the Congregation: Something of this Practice has been ſeen, and is, I doubt not, ſtill in ſome Congregations. Such the Apoſtle ſeems to aim at, commanding them to be ſilent and not to ſpeak; and if they wanted Information about any thing they heard there, but did not underſtand, they were to *aſk their Huſbands at home.* And I alſo allow the Doctrine of the Apoſtle to *Timothy*, That the Woman (or Wife) is not to teach, nor to uſurp Authority over the Man, (or Huſband) but can't allow that this is relative to Propheſying in any ſenſe. But this Text ſeems to be calculated for Advice to Women, in Relation to their Converſation in the World, and not to reſpect Tranſactions in the Church at all: For in the two foregoing Verſes, they are adviſed *to adorn themſelves in modeſt Apparel, with ſhamefacedneſs and ſobricty, not with broidered hair, or gold, or pearls, or coſtly aray, but* (which becometh Women profeſſing Godlineſs) *with good works.*¶ And thence the Apoſtle proceeds to adviſe them that they ſhould not be loquacious, nor undertake to teach or uſurp Authority over the Men: But what is this to

* *Acts* 1. 15. & 2. 4. ‖ 1 *Cor.* 14. 34, 35. ¶ 1 *Tim.* 2. 9, 10, 11, 12.

godly Women that have received the Word of Prophecy.

Before I proceed, I would obſerve that προφητεύω to propheſy, is almoſt every where in the New Teſtament uſed to ſignify Preaching or Expounding: Propheſying, in the literal Etymology of the Word, is a foretelling future Events: If we take it in that Senſe, it is apparent, that Women had a larger Degree than ordinary of God's Spirit to make them Propheteſſes of that ſort: But it being generally uſed throughout the New Teſtament to ſignify Preaching or Expounding, I deſire I may be underſtood to mention it in that Senſe; tho' I would not exclude Women no more than Men, from Propheſying in the other Senſe of the Word, if God requires it of them: But that I own to be extraordinary in theſe Days, and great Caution to be uſed in it.

To rerurn then to the Defence of Womens Preaching, let it be noted, the Apoſtle never forbad Womens Propheſying; for he ſays, it is not permitted for Women λαλεῖν, to ſpeak, *viz.* to talk and ask Queſtions; but he never forbad them προφητεύειν, to Propheſy, or Preach, or Expound; but on the contrary gives Direction in the very ſame Epiſtle to the *Corinthians*, how a Woman is to appear when ſhe prayeth or propheſieth, *viz.* * *Every Woman that prayeth or propheſieth with her head uncovered, diſhonoureth her Head.* The Diſtinction is ſo plain, that I need not inſiſt longer upon it; only would have it noted, that the ſame Apoſtle intreats, *That thoſe Women which laboured with him in the Goſpel, with Clement alſo, might be helped*†. *I commend unto you Phebe our Siſter, which is a Servant of the Church which is at Cenchrea, that ye receive her in the Lord as becometh Saints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you. Salute Tryphena and Tryphoſa who labour in the Lord* ‖. Theſe Labours in the Goſpel, and Labours in the Lord, that theſe

* 1 *Cor.* 11. 5. † *Philip.* 4. 3. ‖ *Rom.* 16. 1, 2, 12.

theſe good Women were exerciſed in, and whom the Apoſtle ſo tenderly ſalutes and recommends to the Care of the Brethren, muſt ſurely denote ſome remarkable Goſpel Services, and I ſee nothing to oppoſe it in that Senſe of Propheſying and Inſtructing, as well as any other Labour. But if there be any ſuch godly Women now a-days, Seducers and Evil men, that were to come in the laſt Days, are ready to ſtifle ſuch good Inclinations in them; and inſtead of that, *being* (as the Apoſtle *Paul* ſays to *Timothy*) *lovers of their own ſelves, covetous, boaſters, proud, fierce, deſpiſers of them that are good. Having a Form of Godlineſs, but denying the Power thereof. Of this ſort are they which creep into Houſes, and lead captive ſilly Women laden with ſin, led away with divers Luſts, ever learning and never able to come to the Knowledge of the Truth. Now as Jannes and Jambres withſtood Moſes, ſo do theſe reſiſt the Truth* *. Let the Doctor and his Brethren examine themſelves, whether they be not really theſe ſelf-ſeeking and covetous Perſons, ſince they can put their honeſt Neighbours, that cannot *put into their Mouths*, to 20 *s.* ſometimes to 20 *l.* Damage, and ſometimes to bodily Impriſonment at a great Diſtance from their tender Families, rather than forego a Trifle of their diſputable Demands, when few Tradeſmen will be ſo cruel for double the Value, in Caſes of a juſt and unconteſtable Debt.

Whether they be not theſe *proud Perſons*, ſince they *love Salutations in the Markets, uppermoſt Rooms at Feaſts, the chief Seats in the Synagogues, and to be called of Men, Rabbi, Rabbi,* to be called *Maſters*, and Reverend Doctors, and love to have their Families clothed as Pompous and Gay as any Body.

Let them alſo examine, whether they be not *Boaſters*, as alſo *Fierce, Deſpiſers of them that are good?* Conſider how your Function boaſt of being Proficients

* 2 *Tim.* 3. 2, 5, 6, 7, 8.

in Academical Learning, in the Arts and Sciences of the Schools, in the Study of Antiquities, in the Reading of the Fathers; though in reality you are never the better Chriſtians for it, theſe Subtilties rendering you the more dangerous to the ſimple-hearted; and therefore the Apoſtle being aware of ſuch *Spoilers*, admoniſhes the *Coloſſians* to *beware leſt any Man ſpoil them through Philoſophy and vain Deceit, after the Traditions of Men, after the Rudiments of this World, and not after Chriſt**. Is not your great Contempt of good Men, very obvious? Are they not in your Account, ignorant Mechanicks, compared to Inſects crawling out of a dead Carcaſs, Fiends ariſing out of the bottomleſs Pit, *Swarms of Sectaries riſing out of the Ruins of the Church of* England? Not conſidering that the Church of *Rome* conclude yourſelves among the Sectaries that riſe out of the Ruins of their Catholick Church; and doubtleſs Chriſt and his Apoſtles were under the ſame Contempt with thoſe learned *Rabbies*, the Scribes and Phariſees of that Age: *Have any* (ſay they) *of the Rulers or of the Phariſees believed on him? But this People who know not the Law, and are curſed*‖. *Is not this the Carpenter, the Son of Mary*, &c.

To return now to the Women: You will by no means, it ſeems, ſuffer the Women to be Fellow-labourers with the Men in the Services of the Church of Chriſt, as were the good Women before-mentioned; but you will creep into rich People's Houſes, and lead captive (with recommendations of your dead Forms of Godlineſs) *ſilly Women, laden with ſin, viz.* with exceſſive Pride, Vanity, ſinful Pleaſures, and Luxury; and therefore theſe your Women *are ever learning, and never coming to the Knowledge of the Truth*; and conſequently very unfit to teach others. I ſhall not therefore plead the Right of ſuch Women to Propheſy, Teach or Inſtruct; tho' if they do but *put into the Prieſts Mouths*, all is well with

* *Col.* 11. 8. ‖ *John* 7. 48, 49.

with them. *They'll cry, Peace.* But godly, meek, ſelf-denying Women, have been, and ſtill are proper Inſtruments in God's hand to be helpers in his Work; and 'tis not impoſſible that even your Women, by declining your Teachings, and embracing the Teachings of God, may come unto that Attainment. It was that Sex, *viz.* the two *Maries*, being filled with godly Affection, went to ſee our Lord laid in the Sepulchre, and whoſe Diligence and Faith was ſo warm, that it out ſtript the Men; inſomuch that they got thither again the third Day as it began to dawn, and being informed by an Angel that he was riſen, they firſt had the Honour to receive his bleſſed Salutation, to worſhip him, and commiſſion to declare his Reſurrection to his Brethren*. *Anna* we read of * *was a Propheteſs, ſhe departed not from the Temple, but ſerved God with faſting and prayers both Night and Day. She ſpake of him (Jeſus) to all them that looked for Redemption in Jeruſalem. Philip* the Evangeliſt had four Daughters Virgins, || *and they did Propheſy.* Can it be ſuppoſed that theſe Virgins propheſied, without ſpeaking in the Congregations of the Believers? Or that *Anna* propheſied not in the Temple, ſince ſhe is ſaid to come in that Inſtant, and *gave thanks unto the Lord, and ſpake of him to all them that lookt for Redemption in Jeruſalem.* Prieſteſſes and Deaconeſſes are mentioned in ſundry antient Canons of the Chriſtian Church, and *Sacerdos* is of the common of two Genders, and is render'd in the Dictionary, *Prieſt* or *Prieſteſs*. I could produce the Opinions of *Tindal*, *Luther*, *Pool*, *Grotius*, and divers others, to confirm my Senſe about Women's Preaching or Teaching; but I am not for building upon the Foundation of any Antiquities, but upon the Authority of the Holy Scriptures, whoſe Teſtimonies and Examples are ſo plain in this Caſe, and ſo many, that I neither need or deſire more, being preferrable to them all.

* *Luke* 2. 37, 38. * *Mat.* 28. 9, 10. || *Acts* 21. 9.

II. *Of the Maintenance of Goſpel Miniſters.*

I Would premiſe, that whatever Care and Proviſion the Church of Chriſt makes for her true Miniſters, no meer Pretenders to that Holy Function have any Right to it. I preſume it will be allowed on all hands, that ſuch Qualifications as are neceſſary to make a Man a true Member of Chriſt's Body, which is his Church, is full as neceſſary to adapt for the Work of the Miniſtry, that being an eminent Station in the Houſe of God.

He then that is a Member in Chriſt, muſt witneſs a Mortification of the Deeds of the Fleſh, a Death unto Sin, and unto the Corruptions of Nature, and a new Birth unto Righteouſneſs; in ſhort, *If any Man be in Chriſt, he is a new Creature. In Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature**. It would be endleſs to tranſcribe the Cloud of Scripture Texts that bear Witneſs unto this Truth; it is therefore beyond diſpute, that the New Creature State is a Qualification abſolutely neceſſary for a Miniſter. How much this Doctrine is inculcated upon the airy wild Youth of your Schools, their Converſation ſhews; and how much this Qualification is examined into when they come for Ordination, their Admiſſion beſpeaks. But be that as it may: Regeneration and Memberſhip in Chriſt, puts a Man into a Capacity for a Call to the Miniſtry; makes him a fit Veſſel for the Maſter's Uſe: But he muſt beſides that feel an inward and immediate Call and Gift, and ſometimes

* *Gal.* 6. 15.

times a divine Neceſſity from God to ſpeak in his Name to the Congregations of his People. *For a neceſſity is laid upon me, yea woe is me if I preach not the Goſpel,* ſaith St. *Paul**. Upon whom this divine Neceſſity and ſpiritual Gift may be beſtowed, no Man knows by all his human Learning, no more than he knows *whence the Wind comes, or whither it goes.* But whoſoever is thus called, ought not to confer with Fleſh and Blood about Rewards, Wages or Maintenance, but faithfully give up his Body, Soul and Spirit, to ſerve the Lord and his People: But as to ſuch who intrude themſelves into the Likeneſs of it, to make a Trade thereof, to get Money, Eſtates, and ſecular Preferments by it, who purchaſe their School-Qualifications for it at great Expence, in order to ſell it again for Money; I may juſtly ſay to them as *Peter* ſaid to *Simon* the Sorcerer, *Thou haſt no part or lot in this matter.* ‖

But doubtleſs it is the Duty of the Church to make proper Proviſion for ſuch Goſpel-Miniſters, who, as aforeſaid, are qualified, called, and given up to labour in the Service of the Goſpel, in caſe they need their Aſſiſtance, not elſe: For though the Apoſtle *Paul* pleads this Right of Goſpel-Maintenance by divers ſtrong Arguments in the firſt of *Corinthians*, Chap. ix. *But*, ſaith he, *I have uſed none of theſe things, neither have I written theſe things, that it ſhould be ſo done unto me: For if I do this thing willingly, I have a Reward: but if againſt my Will, a diſpenſation of the Goſpel is committed unto me; what is my Reward then? Verily, that when I preach the Goſpel, I make the Goſpel of Chriſt without Charge, that I abuſe not my Power in the Goſpel.* And in order to encourage all Chriſt's Miniſters in the ſame Practice, he tells them, Ver. 24. *That they which run in a Race, run all, but one receiveth the Prize.* That is, he only who walks in the Spirit, and

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* 1 *Cor.* 9. 16. ‖ *Acts* 8.

and doth not fullfil the Luſt of the Fleſh: And as the Apoſtle follows the Argument in *Ver.* 25. *Every Man that ſtriveth for maſtery is temperate in all things: Now they do it to obtain a corruptible Crown, but we an incorruptible: I therefore ſo run, not as uncertainly; ſo fight I not as one that beateth the Air: but I keep under my Body, and bring it into Subjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away*, Ver. 27. Importing that a Chriſtian Miniſter muſt be temperate in his Eating, Drinking, and uſing the World; and then he runs lighteſt and eaſieſt, his Body not being pampered with Luxury and Pomp: In that Caſe a few worldly Commodities will ſuffice, ſo that there is no need to be anxious about Hire or Maintenance, nor to run into any covetous or mercenary Practices, which in the Account of all the holy Prophets of God, and of Chriſt and his Apoſtles, was always Abominable, in ſuch who pretended to be ſoliciting the Cauſe of God; and was alſo a great Snare whereby *Satan* beguiled many. When *Balak* wanted *Balaam* to curſe *Iſrael.* he ſent * *his Princes and Elders with the Rewards of Divination in their Hands*; and moreover they told him, *that Balak the King would promote him to very great Honour, and do for him whatſoever he deſired.* This ſecretly drew away the Heart of *Balaam* to deſire to go, tho' he pretended he would do nothing but with God's Leave. God gave him leave *in his Anger*, as ſays the Text, but orders an Angel to meet him in his way with a drawn Sword in his Hand; yet being blinded with the covetous Deſire of *Balak*'s great Rewards and Promiſes of Advancement, he neither diſcerned God's Mind, nor yet the Angel ſtanding in his way: So that the Apoſtle *Peter*, when he forewarns the Churches of falſe Prophets and falſe Teachers, among other Deſcriptions of them, ſays, ‖ *Through Covetouſneſs ſhall they with fained Words make Merchandiſe*

* *Numb.* 22. ‖ 2 *Pet.* 2. 3, 14. 15.

diſe of you. And ver. 14. *An Heart have they full of covetous Practices: Curſed Children, which have forſaken the right way and are gone aſtray, following the way of Balaam ſon of Boſor, who loved the Wages of Unrighteouſneſs.* How can it be expected that the Work of God ſhould be done fervently and *without Partiality*, when Miniſters have their Views to Rewards, and worldly Preferments; it ſhews that their Kingdom is of this World, and that to obtain it, they will have *Men's Perſons in admiration by reaſon of Gain*, and that they will be tempted to *handle the Word deceitfully*, perverting and twiſting it about to ſerve their covetous Purpoſes.

They often plead the Reaſonableneſs of having Income enough to live ſo handſomely (as they call it) as to raiſe them above the Contempt of the People, *&c.* Thence they let looſe their Deſires to get all they can: Whereas in truth, the Men of God in all Ages obtained Regard and Honour by their real Contempt of the Riches of this World, and by their having the Earth and Earthly Things under their Feet. How ſtrong and bold was the Apoſtle *Paul* in the Power of his Miniſtry and Apoſtleſhip, notwithſtanding he neither had nor deſired much of the Poſſeſſions of this World? And ſo may be ſaid of the reſt of the holy Apoſtles, as alſo of the true Prophets of God in the time of the Law; who with one Conſent bore Teſtimony againſt Self-ſeeking, ſuch *who teach for Hire, and divine for Money*: Who would ſpeak Peace to the Wicked, when there was indeed no Peace, *if they put into their Mouths, but if they did not put into their Mouths, they even prepare War**.

I am ſenſible this Doctrine ſuits worldly-minded Men now, no better than it did the Phariſees, when Chriſt told his Diſciples, *They could not ſerve God and Mammon*; whereupon, ſays the Text, ‖ *And the Phariſees alſo*

* *Micah* 3. 5. ‖ *Luke* 16. 13, 14,

alſo who were covetous, heard all theſe things, and they derided him: Wherefore our Lord turns upon them, ſaying, *Ye are they which juſtify your ſelves before Men, but God knoweth your Hearts; for that which is highly eſteemed amongſt Men is abomination in the ſight of God.* Chriſt and his Apoſtles do abound in Warnings to Elders and Miniſters of the Church to be aware of Covetouſneſs eſpecially; and whenever they foretell of falſe Pretenders that ſhould ariſe and intrude, that of filthy Lucre, Self-ſeeking or Covetouſneſs ſcarce ever miſſes to be a Mark of them.

Yet when I have ſaid all this, I would by no means gain-ſay ſupplying the Neceſſities of a true Goſpel-Miniſter. There is nothing now remains but the Manner of it.

I can find no more probable Footſteps of the Manner in the New Teſtament, than that Members of the Church did, according to their Abilities, once a Week lay by ſome Free-offering by way of Collection for the general Occaſions of the Body of Believers, out of which it is thought they that laboured in Word and Doctrine, as well as the poor Brethren, were ſupply'd. * *Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even ſo do ye. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. And when I come, whomſoever you ſhall approve by your letters, them will I ſend to bring your Liberality unto Jeruſalem. And if it be meet that I go alſo, they ſhall go with me.* And indeed, this ſquares well with the moral Part of the Tithes under the firſt Covenant: for they were to be brought into the publick Store-houſe, not only for *the Prieſt, but alſo for the Stranger, the Fatherleſs and Widow,* that they might all be provided for thereout: and therefore their Detention of the Tithes and Offerings, is

* 1 *Cor.* 16. 1, 2, 3, 4.

is by the Prophet *Malachi* called, *A Robbing of God*, who is a beneficent Father, and Provider for the Poor among his People. Beſides, the whole Tribe of *Levi* were deveſted of any Lot or Inheritance in the Lands with their Brethren of the other Tribes; ſo that their Number being great (near the twelfth Part of the People) and Services extraordinary, in carrying about the Tabernacle, killing the Sacrifices, as well as that the Prieſts were of their Tribe, who performed all the Duties of the Prieſthood. And, *Note*, had but a Tenth of the Tithes. * But behold the wretched Self-love and Covetouſneſs of this poor Doctor: In his 19th and 20th Pages, how does he buſtle and ſtruggle to appropriate thoſe Tenths to himſelf and Brethren, who are not the hundredth Part of the People, nor are they deveſted of their own Patrimonies in the Lands, nor charged with any part of the Labour that the *Levites* indured, nor yet are they obliged by the Laws of the Land to maintain *the Stranger, Fatherleſs and Widow*? And yet poor covetous Man would have the Tithes and Offerings appropriated to the preſent Prieſthood, in the ſame Proportion and Manner as had the whole Tribe of *Levi*: Beſides the large Sums he and his Brethren pick up by the Merchandiſe they make of Chriſtenings, (as he calls it) of Marrying and of Burying, of Churching Women, and of Viſiting the Sick, *&c.* Judge ye whether theſe be not the Merchants of *Babylon*, Men, *whoſe Hearts are exerciſed in covetous Practices*.

But to return to the Conſideration of worthy Goſpel Miniſters. They never chuſe to be burthenſome to the Church, but rather, as the Apoſtle *Paul* did, ‖ *Work with his Hands, coveting no Man's Silver, or Gold, or Apparel, labouring that his Hands might miniſter to his own neceſſities, and to them that were with him.* So, bleſſed be God, there are ſuch Goſpel Labourers now, who

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* *Numb.* 18. 26, 27, 28. ‖ *Acts* 20. 33, 34.

who take nothing from the Collections of the Church, or any other way; but do freely and bountifully contribute with their other Brethren towards the Supply of ſuch as are in want. But if any Miniſter do give himſelf up to travail in the Service of the Miniſtry, they have Freedom, as Chriſt ſaid to his Diſciples, *To eat and drink ſuch things as are ſet before them, believing that the Mouth of the Ox that treadeth out the Corn is not to be muzled, and that the Labourer is worthy of his Hire.* Hire, Wages, and Reward being ſynonimous Terms in Scripture, and uſed by way of Compariſon. And if any ſhould have further Occaſion for Aſſiſtance, the Elders of the Church, who are, according to Apoſtolick Order and Example, * *To be ordained in every City*, ought chearfully to ſupply their Occaſions, not only as Charity due to other neceſſitous Members, but as alſo being due to them in conſideration of their Labours. To theſe Church Collections moſt certainly, every faithful Member ought freely to contribute, foraſmuch *As the Earth is the Lord's, and Man is the Lord's, the Seed, the Showers, the Rain, and Winds, and the Heat of the Sun are his, and all Things that ſuſtain Life*: "Yet "God (ſays the Doctor) who is Munificent, allows "you a moſt ample Reward for your Labour, chal- "lenging to himſelf the tenth Part." I have read that ſome of the antient Chriſtians preſſed Believers not to come behind the *Jews* in Offering for the common Occaſions of the Church at leaſt a tenth Part of their Increaſe, wherewith I ſhould not diſagree; but for a few Prieſts to endeavour to circumſcribe all that to themſelves, is intollerable Sacrilege, and brings to my Mind what the Apoſtle *Paul* ſaid to the Elders of the Church of *Epheſus*, || *Take heed therefore unto your ſelves and to all the Flock, over whom the Holy Ghoſt hath made you Overſeers to feed the Church of God, which he hath purchaſed with his own Blood: For I know this, that after*

* *Tit.* 1. 5. || *Acts* 20. 28, 29.

after my departure ſhall grievous Wolves enter, not ſparing the Flock. Grievous Wolves indeed, not ſparing even the Poor of the Flock, *would Rob the Spittle*, would fain have all, and yet have not the leaſt Goſpel Right to any at all. But whoſoever would not receive Chriſt's Diſciples nor their Miniſtry, they were to depart from them, and ſhake off the Duſt of their Feet for a Teſtimony againſt them; but not to call down Fire from Heaven to devour them, being *ſent as Sheep among Wolves*, and not as Wolves among Sheep; as the Apoſtle *Paul* foreſaw ſome Pretenders that ſhould come after him would prove, *Grievous Wolves, who would not ſpare the Flock.* Nay, our preſent Sett neither ſpare the Flock, nor yet ſuch who do not receive them, nor their Miniſtry; but like the Scribes and Phariſees in Chriſt's time, will *devour Widows Houſes* at Law, if they don't pay them their Demands; ſo far are they from ſhaking off the Duſt of their Feet only, as Chriſt's Servants were to do. Which plainly ſhews they are the Succeſſors of thoſe greedy Scribes and Phariſees, and not of Chriſt's Lamb-like Diſciples.

And as to the Doctor's *Melchiſidecian* Prieſthood, that old exploded Notion of *Leſley*, and other Nonjurors and Papiſts (though he is ſo ready to throw the Papiſt upon others) I muſt tell him moſt of the Eminent Proteſtant Writers have laid aſide the *Jure Divino* Pretence to Tithes, inſiſting upon it by Right of the Law of the Land only, which ſay they have a Right to give us what Sort of Maintenance they pleaſe, *&c.* But as to the Doctor's Right to Tithes by vertue of his being of the *Melchiſedecian* Prieſthood, I ſhall here take leave to tell him, the New Teſtament knows no ſuch Order of Men; but on the contrary, the Apoſtle *Paul* makes it the Subject of almoſt his whole Epiſtle to the *Hebrews*, to ſet forth the utter Diſſolution of the *Levitical* Law, and all human Prieſthood. *For there is* (ſaith he) *verily a diſannulling of the Commandment going before, for the Weakneſs and Unprofitableneſs*

*tableneſs of it: For the Law made nothing perfect, but the bringing in of a better hope did**. The Office of Prieſts, *who were many*, was to offer Gifts and Sacrifices for Sin: Chriſt, who is a Prieſt for ever after the Order of *Melchiſedech*, needed not daily to offer up Sacrifices; for this he did once when he offered up himſelf; *who is Conſecrated for ever more, and hath an unchangeable Prieſthood, ever living to make Interceſſion for us.* Thus the Cauſe being removed, *viz.* the *Offering Gifts and Sacrifice*, the Office of Prieſthood conſtituted for that purpoſe muſt in Conſequence ceaſe: Therefore it is, that none of the Believers in Chriſt (as a particular Order) nor of his eminent Servants, were in the New Teſtament ever called Prieſts, but *Apoſtles, Prophets, Evangeliſts, Paſtors, and Teachers.* And why? Becauſe the Nature of Prieſtly Office was quite loſt, whoſe Offerings and Services made neither them *that did theſe Services perfect, as pertaining to the Conſcience, nor yet the comers thereunto.* Therefore our one everlaſting High Prieſt, (the End of all human Prieſthood) *When he aſcended up on high, he led Captivity captive, and gave Gifts unto Men. He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers* ‖. And what for? To do what the Law with its Prieſthood and Sacrifices could never do, viz. *For the perfecting of the Saints, for the Work of the Miniſtry, for the Edifying of the Body of Chriſt* ¶. And therefore throughout the Scriptures of the New Teſtament, we never find any ſuch Order of Men as Prieſts diſtinguiſhed from other Believers; but on the contrary, all the true Members of Chriſt are in a ſpiritual Senſe called by the Apoſtle *Peter, A ſpiritual Houſe, an holy Prieſthood to offer up ſpiritual Sacrifices to God by Jeſus Chriſt**. Signifying thereby that as before, the Prieſts taken from among Men offered up Sacrifices for the People, ſo now the People of God, *without diſtinction*, had full Power

* *Heb.* 7. 18, 19. ‖ *Epheſ.* 4. 11. ¶ *Epheſ.* 4. 11, 12. * 1 *Pet* 2, 5.

Power to offer up their ſpiritual (not typical or ceremonial) Sacrifices unto God through Jeſus Chriſt, the Mediator and High Prieſt of the Chriſtian Profeſſion. *John* the Divine alſo gives Teſtimony to the ſame Purport, ſpeaking of Jeſus Chriſt, *Who waſhed us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God and his Father* *.

I have obſerved, that Proteſtant Teachers and Preachers do generally look upon it as an Affront put upon them to be called Prieſts; but would be denominated Miniſters, and are ſo called for the moſt part. The Church of *Rome* indeed, having degenerated from Chriſtianity into a Medley of *Paganiſm* and *Judaiſm*, and ſo having ſome Service they call the Sacrifice of the *Maſs*, and their holy Euchariſt, have an Order of Prieſthood, who pretending to turn a Wafer into the real Body of Chriſt, perhaps they may imagine themſelves to be of this *Melchizedecian* Prieſthood; but if ſo, it is hard to account, how Chriſt, a Prieſt for ever after the Order of *Melchizedeck*, ſhould be alſo made a daily and a continual Sacrifice for ever.

Qui vult inſanire inſaniat.

But it is from this Popiſh *Liturgy* or *Maſs-Book*, that the Church of *England* Clergy are called in the Engliſh *Common Prayer Book* Prieſts; that and divers other things, ſome of the firſt Reformers would gladly have altered, but that the Darkneſs of the People ſo long trained up in the Superſtitions of Popery, would not admit of great and ſudden Alterations; and ſince then, the Spirit of Religion in that Order of Men, called Clergy, has been ſtinted, and they have ſunk down into a Lethargy of Eaſe, Pride, and Avarice.

But ſuppoſing that an Opinion had been early received, even among the Patriarchs, of giving their

* *Rev.* i. 6.

Tenths to God, as *Abraham* gave *Melchizedek* Tithe of all, and *Jacob* made a ſolemn Vow, *That of all the Lord ſhould give him, he would ſurely give the Tenth unto the Lord*: And that the Lord gave the Tithes, as being his own, unto the Tribe of *Levi*, in order that they *the Stranger, Fatherleſs, and Widow might be fed*: And now the Prieſtly Office in that Tribe being ended, it falls in courſe to him who *is a Prieſt for ever after the Order of Melchizedeck*, to wit, to Jeſus Chriſt, who was of the Tribe of *Judah*: *For it is evident* (ſaith the Apoſtle) *that our Lord ſprang out of Judah, of which Tribe Moſes ſpake nothing concerning the Prieſthood*: And ſo let us ſuppoſe that there was a moral Right of Tithes due to God, and given by *Abraham* to Chriſt in *Melchizedek* his Repreſentative; it muſt alſo be allow'd, that there was no Prieſthood viſible eſtabliſhed in the Patriarchs Time, only *Melchizedeck* was called a Prieſt, and alſo a King: What may be deduced thence is, that they that have the outward Bleſſings of God ſhowered down upon them, ought not to ſpend it upon their Pride or Luſt, nor yet bury thoſe outward Talents in the Earth, but freely offer up a Portion of them (a Tenth, or more or leſs as the common Occaſion requires) to God's Uſe, viz, *To clothe the Naked, feed the Hungry, relieve the Stranger, the Fatherleſs, and the Widow*, &c. And *Note* well, that *Levi*, when he was in *Abraham's* Loyns, paid this Tithe to Chriſt; importing, that no People, Tribe, or Order, if able, are exempted from this holy Duty of relieving the Poor and the Diſtreſſed, eſpecially thoſe that are of the Houſhold of Faith: For to ſuch Chriſt, our High Prieſt, hath delegated them, and will make his final Deciſion of Sheep and Goats accordingly; as is very remarkable in the Account he ſets forth himſelf, *Matthew* xxv. 31, to the End: Where he ſays to the Sheep at his right Hand, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred and ye gave me Meat: I was thirſty, and ye gave me Drink: I was a Stranger, and*

and ye took me in: Naked, and ye cloathed me: I was ſick, and ye viſited me: I was in Priſon, and ye came unto me. Then ſhall the Righteous ſay, Lord, when ſaw we thee hungry, &c. *And the King ſhall anſwer, In as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.* But here again, *Page* 28. this narrow Doctor would have all this limited to Chriſt's Miniſters, *viz.* to him and his Brethren, who he will underſtand to be Chriſt's Brethren in this Text; ſo to get all Tithe and Charity of all ſorts appropriated to themſelves: *Seducers, evil Men, Lovers of their own ſelves, and covetous indeed, whoſe Godlineſs is Gain, and a Cloak of Covetouſneſs.* For as to Chriſt's Brethren, he declared himſelf, * *Whoſoever ſhall do the Will of my Father which is in Heaven, the ſame is my Brother, my Siſter, and Mother.* The general Teſtimony of Scripture makes the whole Body of his People his Brethren without exception, to whom is due the Feeding, Clothing, and Viſiting, recommended by Chriſt as aforeſaid.

Bernard, Abbot of *Claravallis*, who lived in the Year 1127, did bear Teſtimony thus, *viz.* "Truly the Goods "of the Church are the Patrimony of the Poor, and "whatſoever thing the Miniſters and Stewards of the "ſame do take to themſelves more than is ſufficient "for a competent Living, the ſame is taken from the "Poor by Sacrilegious Cruelty."

Chriſt Jeſus the Prieſt after the Order of *Melchizedek*, having offered up himſelf once for all, and aſcended up on high, hath given Gifts unto Men of divers Sorts; *But a Manifeſtation of his Spirit hath he given to every one to profit withal.* And whereas in the firſt Covenant, theſe *Levitical Prieſt's Lips were to preſerve Knowledge, at his Mouth were the People to receive the Law:* But that firſt Covenant being found faulty, || *Behold* (ſaith the Lord) *the Days come when I will make a*

* *Matt.* xii. 50. || *Heb.* viii. 8, 9, 10, 11.

new Covenant with the Houſe of Iſrael and with the Houſe of Judah, not according to the Covenant I made with their Fathers: For this is the Covenant that I will make with the Houſe of Iſrael; after thoſe Days, I will put my Laws into their Minds, and write them in their Hearts; and they ſhall not teach every Man his Neighbour, ſaying, Know the Lord: For they ſhall all know me from the leaſt to the greateſt. So that though Chriſt our High Prieſt be ſet down at the Father's Right Hand, yet ſuch is his Regard to his Members, that he doth not leave them comfortleſs, but ſendeth them the Comforter, even the Spirit of Truth; whom though the *World cannot receive*, yet it teacheth his People all Things, and leadeth them into all Truth: At his Lips therefore do his People receive their Laws, and by him are they led into a ſpiritual Worſhip, not to be performed by worldly Prieſts *in a worldly Sanctuary, with Ordinances of Divine Service* ¶, according to the Worſhip of the former Covenant; *nor with Meats and Drinks and divers Waſhings and carnal Ordinances**. Not at *Jeruſalem*, nor at the Mountain of *Samaria*; *But* (as ſaith Chriſt himſelf) *the Hour cometh and now is when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth: For the Father ſeeketh ſuch to worſhip him*‖.

I ſhall draw towards a Concluſion of this Chapter with obſerving how the Doctor draws in the proud Phariſee to be a Witneſs for him, becauſe he ſaid, *I give Tithes of all I poſſeſs*. We know that hypocritical Sect were mighty Aſſertors of the Rites and Traditions of the Law: For, as our Saviour ſays to them, *Wo unto you Scribes and Phariſees, Hypocrites; for ye pay Tithe of Mint, Annis, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith: Theſe ought ye to have done, and not leave the other undone* †. It is granted they ought not to have left the other undone under

¶ *Heb.* ix. 1. * *Heb.* ix. 10, 13. ‖ *John* iv. 2. † *Mat.* xxiii. 23.

under the legal Diſpenſation which they lived in; yet even then he called them *Blind Guides who ſtrain at a Gnat and ſwallow a Camel.* What ſhall be ſaid of the Man who forſakes *Mercy* ſo much, as that for 6 *d. Eaſter* Offering, he would rather put his honeſt conſcienceious Neighbour to 20 *s.* Charge, than forgive it, (if it be his Due). But ſince he brings in his Predeceſſor the Phariſee, let him obſerve what Chriſt ſaid alſo to him in the ſame Chapter, *Wo unto you Scribes and Phariſees, Hypocrites, for ye devour Widows Houſes, and for a Pretence make long Prayers* *: Forms of Prayer for every day, for every Seaſon of the Day, and for all Occaſions; and by this means *lead ſilly Women captive*, to give them more of their Subſtance than they can ſpare, like empty Bigots; or elſe devour Widows Houſes at Law, if they don't give them Tithe of Hens and Geeſe, of Pigs and Eggs, of Apples and Pears, *&c.* This I take to be the genuine Sence of that Text; and I leave it upon the Conſciences of all ſuch to whom it belongs.

And here I would intreat the Doctor, whoſe eternal Welfare I ſincerely Wiſh, to conſider the Shortneſs and great Uncertainty of our Time; and that we muſt 'ere long appear before the Tribunal Seat of Chriſt, where we ſhall receive Sentence according to our Deeds: Not for refuſing the Trifles and Ceremonies which ſome would tack to Religion; but according to thoſe ſubſtantial and everlaſting Vertues, which our Lord pronounced his Bleſſings unto, *Matth.* v. viz. *To the poor in Spirit—to them that mourn—to the Meek—to them that hunger and thirſt after Righteouſneſs—to the Merciful—to the pure in Heart—to the Peace-makers—to them that are perſecuted and reviled, and have all manner of evil ſpoken againſt them falſely for his ſake.* Not one Bleſſing there, or any where elſe is pronounced on the outſide Profeſſors; on any of the Zealots for the empty

* *Matth.* xxiii. 14.

Traditions of the Fathers, or on any of the Ceremony-mongers, as were the Scribes and Phariſees in a very eminent Manner, eſpecially where their Gain was concerned: And therefore after our Saviour had preach'd up thoſe excellent Virtues aforeſaid, in contradiſtinction to the Phariſaical outward Obſervations which they were ſo much occupy'd about, he lands upon them thus in the 20th Verſe, *For I ſay unto you, except your Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

When I have taken Notice of the Doctor in his 13th *Page*, I ſhall end this Head, *viz.* " And if both " *Melchizedeck* and our Saviour abide Prieſts, then they " have a Right to the Tythes which were ſettled upon " their Order before the Inſtitution of the Levitical " Law."

If a *Quaker* were to aſſert directly or implicitly another Prieſt or Mediator beſides our Saviour, he would ſcarce eſcape being charged with rank Hereſy and Blaſphemy. What? *Both abide Prieſts? Then they* (ſays he) *have a Right*, in the Plural Number. I did not think any *Proteſtants* had admitted any Co-partnerſhip with Chriſt in his Prieſtly or Mediatorial Office. Many more Paſſages the Doctor has dropp'd looſly and unwarily: but I would not ſpend my Time in any Thing that might incur the Cenſure of cavilling at unguarded Paſſages; and therefore have choſen to ſet the main controverted Subjects in a true Light, and in as brief a Manner as I could.

III. *Of* Baptism.

THE Doctrine of *Baptiſms* hath been ſo fully and well treated of by divers of my Friends; *viz. Thomas Lawſon, Robert Barklay, Thomas Elwood, Joſ. Pike,*

Pike, and others; as alſo by one *William Dell*, who was not denominated a *Quaker*, but wrote himſelf, *of* Gaius College *in* Cambridge; yet becauſe the Doctor beſtows more Room and Arguments upon this Subject than others, I ſhall follow him, and take him in his own Way, Pag. 33. *As to our Sacraments* (ſays he) *which are the diſtinguiſhing Marks and inſeparable Adjuncts of Chriſtianity, theſe they utterly diſclaim, and conſequently they can be no Chriſtians, unleſs* Turks *be ſo too.*

By *our Sacraments*, I ſuppoſe, he means the Two Sacraments, ſo call'd, of the Church of *England*, not the Seven which the Church of *Rome* hold. Nor can he mean any thing contained in the Holy Scriptures; for they mention neither Name nor Number: However, whether Two or Seven, they all ſuit well with the Gain, as well as with the Dominion that both Sorts of Prieſts aim at; for it muſt be underſtood, that none of 'em are to be performed but by the Hands of a Prieſt; he alone can chriſten, or make a Chriſtian; *a Child of God, a Member of Chriſt, and an Inheritor of the Kingdom of Heaven:* Who would not court the Favour of ſuch a Man, who would not worſhip him with Body and Eſtate, eſpecially when we conſider alſo that he is the Man, and no other that can hand to us *the Bread of Life which comes down from Heaven, can retain or abſolve Sins*, and what not. No Wonder theſe Men ſhould ſtorm, rail, and call hard Names, when ſuch a ſtately Province as this is in Danger.

Theſe with them *are the diſtinguiſhing Marks, and inſeparable Adjuncts of their Chriſtianity.* But if the Doctor has no better Mark of his Chriſtianity than that Water that was ſprinkled on his Face in the Time of his Infancy, one will ſcarce know him by his Mark, to be a Sheep of Chriſt; he might as well paſs for a Goat, as all ſuch, I doubt, will do, and be ſet at Chriſt's Left-Hand; who not only neglect to viſit Chriſt's Members when ſick, and in Priſon, but are the-

moving Cauſe of their Sufferings and Perſecutions both by Word and Deed.

Now the diſtinguiſhing Mark of our Chriſtianity is not the Sprinkling of Water, but that one Holy, Heavenly and Divine Baptiſm of Chriſt by his own Spirit; by which a Man being regenerated and born again, he brings forth *the Fruits of the Spirit, Love, Joy, Peace, Long-Suffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, againſt ſuch there is no Law* *. Againſt ſuch the Doctor's Law of Rites and Ceremonies, of Water, of Bread, and of Wine, or any outward Traditions, or Rudiments, has no Power: But his Water-Baptiſm that can only waſh away the Filth of the Fleſh, can do no more than the other outward Offerings and Rites of the Law, *which could not make the Comers thereunto perfect, in reſpect to the Conſcience:* But as it found them Children of Nature, born of the Fleſh, ſo it leaves them, bringing forth the Fruits thereof, *viz. Adultery, Uncleanneſs, Hatred, Variance, Wrath, Strife, Envyings, Murders, Drunkenneſs, Revelling, and ſuch like* ‖; Chriſt and his Members will judge of Peoples Chriſtianity by theſe infallible Marks, whatſoever ſelf-ſeeking Men may do.

Ibid. The Doctor proceeds to make the *Turks* own "our Saviour to have been a great Prophet, and never "to mention his Name but with ſome outward Shew of "Reſpect; nay further (ſays he) they proteſt againſt "the *Popiſh* Errors of Tranſubſtantiation, Praying to "Saints and Angels, and Worſhipping Images; which "is as high a Pitch of *Proteſtantiſm* as any *Quakers* "come up to, but they will neither be baptized, nor "receive the Holy Communion."

The *Papiſt* will do both, if that be a Mark of the high Pitch of *Proteſtantiſm*; the *Popiſh* Prieſt will joyn heartily with the Doctor in that high Pitch, becauſe it ſuits well with the carnal Views of both Parties.

Ibid.

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* *Gal.* v. 22, 23. ‖ *Gal.* v. 19.

Ibid. " Now he that was never chriſtned is no " Chriſtian, therefore the *Quakers* are no more Chri- " ſtians than *Turks* are; our natural Life, as Men, " commences from our firſt Birth; and our ſpiritual " Life, as Chriſtians, from our new Birth by Baptiſm; " and they may as well pretend to be Men without be- " ing born, as Chriſtians without being baptized."

Rarely argu'd, Doctor; *He that was never chriſten'd is no Chriſtian*; the Word *Chriſten'd* taken in that Senſe of being made a real Chriſtian I agree with; but if the Doctor never witneſſed a being chriſten'd by the effectual workings of Chriſt's Spirit, which mortifies the Deeds of the Fleſh, and waſhes away the Filth and Impurities of his Soul by the Water of the Spirit, and his Chaff to be burnt up by the fiery Baptiſm of the Holy Ghoſt mention'd in *Matth.* iii. 11, 12, he has never witneſſed the true Baptiſm, and I doubt will prove light and wanting in the Ballance of Chriſt's Judgment at laſt; notwithſtanding he (poor Man) may be ſo vain-glorious as to imagine that he hath made ſo many Chriſtians, and hath communicated *the new Birth and ſpiritual Life* by Sprinkling of Water, Making a Croſs in the Child's Forehead, and Reading over it his *Paternoſter*. One would not much admire to hear one talk of *new Birth and ſpiritual Life*, at this eaſy carnal Rate, that was educated in the dark Cells of *Popiſh* Ignorance; but for a Doctor of Divinity, who has liv'd and been brought up in the brighter Regions of *Proteſtantiſm*, to write or ſpeak thus, is much more inexcuſable: To think to change our natural and carnal Birth by natural and material Elements, ſavours much of *Nicodemus*'s Stupidity, who when our Lord told him, *Except a Man be born again, he cannot ſee the Kingdom of God*, expoſtulates upon it, *How can a Man be born, when he is old; can he enter the ſecond Time into his Mother's Womb, and be born?* The ſame Reply that our Saviour gave that carnal Ruler in *Iſrael*, I give unto this learned Doctor, *viz. That which is born of the Fleſh is Fleſh; and that which is born of the Spi-*

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rit is Spirit. If he could enter a ſecond Time into his Mother's Womb, and be thence born again, that would be but a fleſhly Birth ſtill; and therefore that the ſecond Birth he ſpeaks of, was a being born of the Spirit, and that would be a ſpiritual Birth: But the Doctor's *new Birth or ſpiritual Life* which is to be produc'd from Elementary Water, is as abſurd in my Apprehenſion as the Tranſubſtantiation of the *Papiſts*, and neither agreeable to Holy Scripture nor common Senſe, but a meer Jargon of Words and Things diſſimilar in their Qualities. It is a fond Pretenſion in a *Proteſtant* Prieſt (much like the *Papiſts* Tranſubſtantiation) who after his Reading ſome Leſſons or Prayers over a Child, Sprinkling it with Water, and marking it with the Sign of the Croſs, ſays it is changed from a natural to a ſpiritual Birth, *&c.* The *Papiſt*, after he has mumbl'd over his *Ave-Maries* and *Pater-noſters*, or Words of Conſecration ſays, the Bread is from that Time turn'd into the *real Body of Chriſt*, and brings his *hoc eſt Corpus meum* for a Proof.

But Thanks be to God, the Children of Believers are eſtabliſh'd upon a better Foundation, even upon Jeſus Chriſt, by whoſe Death and Sufferings, Reſurrection, Aſcenſion, and Interceſſion, they have gain'd in him all that they loſt in *Adam*, have not their Dependency upon what can be done for them by any fallible, weak, and partial Men; Men of like Infirmities and Paſſions with their Neighbours, but on Jeſus Chriſt alone; the Benefit of whoſe great Love in dying for us, is, and will be communicated to Children without the Help of ſuch, who would have a Share of the Honour due alone to him.

The Proof the Doctor brings for his wild Fancy is, what Chriſt ſaid in the above-mention'd Conference with *Nicodemus*, viz. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God*; becauſe the Word *Water* is mention'd there, his low Thoughts deſcends to material Water: Juſt as did *Nicodemus*'s Thoughts to entring the ſecond Time into his

his Mother's Womb, becauſe Chriſt expreſs'd himſelf by the Words, *except a Man be born again.* Behold, how agreeable are the groſs Apprehenſions of that great and learned Ruler in *Iſrael*, and our *Rabbi*, this Maſter, Doctor of Divinity; but, as ſaith the Apoſtle to the *Corinthians*, *What Man knoweth the Things of a Man, ſave the Spirit of a Man that is in him? even ſo the Things of God knoweth no Man but the Spirit of God; the natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned**.

What does the Doctor think of *the living Water* which Chriſt ſpake of to the Woman of *Samaria* at *Jacob*'s Well, *which whoſoever drank of, it ſhould be in him a Well of Water ſpringing up into everlaſting Life* ‖; and again, of that Proclamation which he made in the laſt Day of the Feaſt, *ſaying, If any Man thirſt, let him come unto me, and drink. He that believeth on me (as the Scripture hath ſaid) out of his Belly ſhall flow Rivers of living Water. But this* (ſaith the Evangeliſt) *ſpake he of the Spirit*, &c. ¶ It is this living, ſpiritual Water, that brings forth the ſpiritual Birth, like as genuine Effects are produc'd from their own natural Seeds and Cauſes.

Page 34. " He (Chriſt) was himſelf baptiz'd with " Water, before the Holy Spirit deſcended upon him; " and he ſays, *I have given you an Example, that ye " ſhould do as I have done.*"

Note, The remarkable Perverſion of this Affair, he would impoſe upon his Reader, That when Chriſt was baptized of *John* with Water, he immediately adds, *I have given you an Example, that ye ſhould do as I have done.* The Addition of thoſe Words were after quite another Fact, which militates ſtrongly againſt the Doctor's preſent Plea: For thoſe Words are

* 1 *Cor.* xi. 11. 14. ‖ *John* iv. 11, 14. ¶ *John* vii. 37, 38, 39.

are added to an Account that the Evangeliſt *John* gives of *Chriſt riſing from his laſt Supper* (ſo much contended for alſo now) *who laying aſide his Garments, took a Towel and girded himſelf, waſh'd his Diſciples Feet, and wiped them with the Towel wherewith he was girt*; and concludes in this ſolemn Manner: *Ye call me Maſter, and Lord, and ye ſay well, for ſo I am; if I then your Lord and Maſter have waſhed your Feet, ye alſo ought to waſh one anothers Feet: For I have given you an Example, that ye ſhould do as I have done to you* *.

I have heard, that the *Pope* pretends to conform to this Text, by waſhing (in ſome Sort) a few poor old Mens Feet once a Year; but *Proteſtants* in general omit it, alledging, that it was only done as an Example of Humility; and that there is no Need to continue the Sign, but to follow after the Subſtance. This one proper Anſwer will juſtly ſerve for all other outward Signs of an inward ſpiritual Grace; the Diſpenſation of the Goſpel being ſpiritual, the Worſhip requir'd is ſpiritual, and the Ordinances are agreeable thereto, the Chriſtian Religion being inward, ſubſtantial and ſpiritual. All outward Figures practiſed for a while in the Beginning being really borrow'd from the *Jewiſh* Shadows, and not appertaining to the Goſpel, though receiv'd by ſome in the Infancy of this Diſpenſation, yet were not to continue when the Church was further grown in Strength and Experience, as is manifeſt from all the *Epiſtles* that the Apoſtles wrote to the Churches. Firſt, the Apoſtle *Paul* never recommends Water-Baptiſm, but ſpeaks of *one Lord, one Faith, one Baptiſm*, Epheſ. iv. 5. And writing to the *Coloſſians*, he ſays, *In whom alſo ye are circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh by the Circumciſion of Chriſt: Buried with him in Baptiſm, wherein*

* *John* xiii. 13, 14, 15.

wherein alſo you are riſen with him through the Faith of the Operation of God; was blotting out the Hand-Writing of Ordinances that were againſt us, which was contrary to us, and took it out of the Way, nailing it to his Croſs. Note, *One Lord, one Faith, one Baptiſm*; when the Church was ſettled, though under the Law there were divers Baptiſms according to *Heb.* ix. 10. where ſpeaking of the Old Covenant, he ſays, *which ſtood only in Meats and Drinks*; (καὶ πολλοῖς βαπτισμοῖς) *and many Baptiſms:* One whereof *John the Baptiſt* took up, as he was a Prophet under the Law, and the immediate Fore-runner of Chriſt; whence *Peter* and divers of Chriſt's Diſciples (who had been *John*'s alſo) took up *John*'s Water-Baptiſm to initiate and paſs over Converts into the Chriſtian Society, according to the Cuſtom they knew was practis'd in the *Jewiſh* Church, *viz.* when any Stranger became a Convert, they did not circumciſe him, being of adult Age, but proſelyted him by Water-Baptiſm: This Cuſtom of Water-baptizing *John* made uſe of, and it is call'd in the *New Teſtament*, frequently by way of Diſtinction, *the Baptiſm of John*; but *John* declar'd, *Matt.* iii. 11. *I indeed baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whoſe Shoes I am not worthy to bear: He ſhall baptize you with the Holy Ghoſt, and with Fire.* And *John* iii. 29, 30. *He that hath the Bride, is the Bridegroom; but the Friend of the Bridegroom, which ſtandeth, and heareth him, rejoyceth greatly, becauſe of the Bridegroom's Voice: This my Joy therefore is fulfilled. He muſt increaſe, but I muſt decreaſe.* He that hath the Bridegroom in Fruition, needeth not his Friend or his Servant; therefore *John* his Servant knew that he *in his Office and Adminiſtration was to decreaſe:* and that Chriſt the Bridegroom of the Church, *was to increaſe* in his inward and ſpiritual Baptiſm, and other Adminiſtrations; and the Author to the *Hebrews*, mentioning the Doctrine of Baptiſms in the plural Number, among the Principles (or Beginnings as the

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Margin has it) of the Doctrine of Chriſt, ſeems to have a direct View to *John*'s Water-Baptiſm, and Chriſt's Spiritual Baptiſm; and ſince there was but *one Baptiſm* to abide in the Church, this muſt certainly be the ſpiritual Baptiſm of Chriſt, *John* being *to decreaſe, and Chriſt to increaſe.*

Of this ſpiritual Baptiſm the Apoſtle *Paul* to the *Corinthians* writes, *viz. By one Spirit are we all baptized into one Body, whether we be* Jews *or* Gentiles; *whether we be Bond or Free; and have been all made to drink into one Spirit:* And to the *Galatians* he ſays, *For as many of you as have been baptized into Chriſt, have put on Chriſt.*

The Apoſtle *Peter*, who of all the Apoſtles was the chief Promoter of Water-Baptiſm, ſeems to take it from the *Jewiſh* Cuſtom of proſelyting aforeſaid, and from the Example of *John the Baptiſt*, and not from any Inſtitution of Chriſt that was to be perpetuated in the Chriſtian Church; for it is apparent that two of the Evangeliſts, *viz. Luke* and *John*, when they relate what paſs'd after Chriſt's Reſurrection, they make no Uſe of the Terms *baptizing* or *baptized*; but in other Words, *viz. Luke* xxiv. 47, 49, *And that Repentance and Remiſſion of Sins ſhould be* PREACHED *in his Name, among all Nations, beginning at* Jeruſalem. *And behold, I ſend the Promiſe of my Father upon you: but tarry ye at* Jeruſalem, *until ye be endued with Power from on high. John* when he gives Account of Chriſt's Reſurrection and Diſcourſe with his Diſciples, has nothing that looks like any ſuch Commiſſion to baptize with Water; only repeatedly commands *Peter* to *feed his Lambs*, and *to feed his Sheep:* So that whatever Words the Evangeliſts *Matthew* and *Mark* choſe to expreſs that Tranſaction after Chriſt's Reſurrection, it is apparent that the Commiſſion amounted to no more, than to *preach the Goſpel to all Nations, and convert, proſelyte, or baptize them* (εἰς) *into the Name of the Father, Son, and Holy Ghoſt.* To con-

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vert, baptize into the Name, Power, and Spirit of the Father, Son, and Holy Ghoſt, being the Effect of the Goſpel-powerful Miniſtry; and thence the Apoſtle to the *Corinthians* ſays, *In Chriſt Jeſus I begotten you through the Goſpel:* But as for *Peter*, he ſeems not at all to baptize with Water from that Commiſſion; for he never did baptize any with Water (as far as appears) *in the Name of the Father, Son, and Holy Ghoſt* *; but only *in the Name of Jeſus* ¶: Nor did he underſtand the Commiſſion of Chriſt in the Words of *Matthew* or *Mark* in another very great Inſtance, *viz.* to *go, and teach all Nations* ‖, as *Matthew* has it; or as *Mark* has it, *Go ye into all the World, and preach the Goſpel to every Creature* †: For *Peter* was not ſenſible of any ſuch Commiſſion to preach the Goſpel to any beſides the *Jews*, until falling into a Trance, God ſhew'd him by the Viſion of a Sheet let down from Heaven wherein were all Manner of four-footed Beaſts of the Earth, and wild Beaſts, and creeping Things, and Fowls of the Air; that he was not to eſteem any Thing common or unclean: And the Lord ſaid to him, *Behold, three Men ſeek thee. Ariſe, go with them: for I have ſent them* **. Whereupon he went to *Cornelius* a *Gentile*, and preached the Goſpel of Chriſt to him and his near Friends and Kindred, and they believed, and were baptized ♭. It alſo appears, that others of the Apoſtles and Brethren having heard of his going to the *Gentiles*, contended with him about it, and ſeem'd diſſatisfy'd, notwithſtanding the Commiſſion in *Mat.* xxviii. until he had given them an Account of the whole Matter; whence theſe Obſervations are to be collected, *viz.* That the Holy Evangeliſts wrote their Accounts, and ſent them into the World, without any artful Conſultation or Combination, with all Sin-

* *Acts* ii. 38. ¶ *Acts* viii. 16. ‖ *Mat.* xxviii. 19.
† *Mark* xvi. 15. ** *Acts* x. 20. ♭ *Acts* x. 24.

Sincerity and Honesty, according to the best Information they could get, or Observation they had made; or History seems to agree that *Matthew* was a Disciple of Christ, and wrote his Account about eight Years after Christ's Ascension; that *Mark* and *Luke* were neither of them Disciples till after Christ's Death, but wrote (about 15 Years after the Ascension) from the Apostles Informations and Accounts: *John* was a Disciple from the Beginning, but is said not to write till 30 Years, at least, after the Ascension: That *Peter*, and the other Apostles took not upon them to baptize, from the Records of those Evangelists, because they baptized before they wrote, and that according to the Knowledge they had of Things from their being Eye and Ear-Witnesses of *John*'s Baptism; and therefore I conclude, the Practice of *Peter*, and others, to baptize with Water, in the Name of Jesus, was taken from *John the Baptist*, and from that Custom of the *Jews* proselyting their Converts, by the Administration of Water-Baptism; and some of the Apostles, from their *Jewish* Education, esteeming it a proper Method to pass People from *Gentilism* and *Judaism* to Christianity: But *Paul* that eminent Apostle, *not of Men, neither by Men, but by Jesus Christ, and God the Father*; when it pleased God to reveal his Son in him, that he might preach him among the *Gentiles* or Heathen, he conferred not with Flesh and Blood, *neither went he up to* Jerusalem *to them that were Apostles before him* (either to receive Ordination or Instruction) *but went into* Arabia, *and returned again unto* Damascus, did not go up to *Jerusalem* till three Years after to see *Peter*, where he also saw *James*, but no other Apostle; and having tarried there 15 Days, he departed into the Regions of *Syria* and *Cilicia*, where doubtless he preached the Gospel of Christ, as he had done before in *Arabia*: And it

* *Gal.* i. 17.

it may juſtly be preſumed he made many Converts by the Aſſiſtance of God's Power that attended him in Miniſtry and Miracles; and it is particularly noted, that his Gift was planting, *Paul planteth, and Apollos watereth:* And yet he thanked God he had baptized only *Criſpus* and *Gaius*, and the Houſehold of *Stephanus*, *Beſides I know not* (ſays he) *whether I baptized any other; for Chriſt ſent me not to baptize, but to preach the Goſpel.**

And now to return to the Apoſtles *Epiſtles*, I have already ſhewed, that *Paul* writes of a Baptiſm with the Spirit; but I never could find in any of his Epiſtles a Recommendation of Water-Baptiſm, nor of any outward Elementary Performances; but he labours much to draw the Churches from external ſhadowy Figures to the ſpiritual Subſtance of Religion: And ſuppoſing the Apoſtle *Peter* hath in the Infancy of the Church uſed Water-Baptiſm to Believers, both before and after they had received the Holy Ghoſt; yet in Proceſs of Time, when he comes to write his *Two Epiſtles general* to the Churches, he has not once recommended this ſtanding Ordinance, (as they call it) but making mention of the eight Souls, who were ſaved by Water in *Noah*'s Ark, 1 *Pet.* Chap. iii. he adds, *Ver.* 21. ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει. *So alſo the Antitype now ſaveth us; not the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God by the Reſurrection of Jeſus Chriſt.* Water cannot properly be ſaid to be the Antitype of Water, and therefore, I ſuppoſe, the Tranſlators to make it anſwer their Opinion the better, tranſlated it, *The like Figure now ſaveth us*; but it is plain there is no Salvation in Figures and outward Elements, in Water which can only *put away the Filth of the Fleſh*, and therefore that is not the Baptiſm the Apoſtle *Peter* recommends, but the Baptiſm which

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* 1 *Cor.* i. 17.

brings forth *the Anſwer of a good Conſcience towards God*; and that can be no other than the Baptiſm or Work of the Spirit, which *baptizing into Chriſt* fits People *to put on Chriſt* with his Heavenly and Divine Virtues, to be indeed ‖ *Members of his Body, of his Fleſh, and of his Bones. To be delivered from the Power of Darkneſs, and to be tranſlated into the Kingdom of the dear Son of God* *; but theſe Things are Myſteries to the Children of this World. And as to the general Epiſtles of the Apoſtles *James* and *John*, they have not one Word about Baptiſm, nor any other outward Signs or Ceremonies, but treat of the ſubſtantial Doctrines and Truths of Religion, unconcern'd about Shadows, but leaving them behind, as People always do, that are travelling on their Way with their Faces towards the Sun, the Shadows are in courſe behind them.

I think I have now *ex abundante* anſwer'd all the Doctor's Objections, though I have not follow'd him thro' all his ſhort Hints or Stroaks, and when I have ſpoke to a few of them, I ſhall conclude this Head.

The firſt is, to obſerve him in two or three of his Pages following each other, *viz.* Pag. 34, 35, and 36, in the firſt are theſe Words; "And it is certain that after his Aſcenſion, and Miſſion of the Holy Spirit, "Water-Baptiſm was thought neceſſary to Salvation." And ſo ſets forth in Manuſcript *Cornelius* and his Houſhold's Caſe, how that they receiv'd the Holy Ghoſt firſt, and then were baptized with Water: And yet in *Pag.* 35. are theſe Words, "From whence it "appears not only that Baptiſm was by the Apoſtle "thought neceſſary to be ſuper-added to Belief, but "likewiſe that the Holy Ghoſt was not given till after Baptiſm."

Firſt he tells us, that the Holy Ghoſt was given to *Cornelius* and his Company before Water-Baptiſm; and would

‖ *Epheſ.* v. 30. * *Col.* i. 13.

would insinuate soon after, that the Gift of the Holy Ghost was the Consequence of Water-Baptism; what Use he would make of this contradictory Insinuation he best knows.

Page 35. " And consequently it is a great Indiscre-" tion in *Quakers* to omit this Ceremony."

The *Quakers* look upon it not only to be great Discretion, but also their real Duty to omit this Ceremony, and all others, well knowing * that *the Kingdom of God cometh not with* (outward) *Observation: for behold, the Kingdom of God is within you.* Of this Kingdom, and the Power of it, some Professors of Christianity know but little, by reason they spend their *Money for that which is not Bread, and their Labour for that which satisfieth not*; they, poor Creatures, buy empty Forms and Ceremonies, (being the cunning Priests Merchandise) at dear Rates, and so live upon their Husks; whereas if they would but look seriously into their own Hearts, *like the Woman that lighted a Candle, and swept her House, and sought diligently till she had found her Piece of Silver, which she had lost* ||. They needed not be at so much Charge to get nothing but Shells, which diverts them from the Kernel of Religion; and this I count one of the greatest Occasions of Vice, Stupidity, and Deadness in the People, because they are taught to rely much upon Ceremonies and outward Performances, whereas if they would but come unto Christ inwardly, *they might buy* (spiritual Soul refreshing) *Wine and Milk without Money and Price* *; being, as the Apostle *Peter* says, *born again, not of corruptible Seed,* (such as Silver and Gold given to a Priest, for his Water, and Wine, and Bread, all in their Natures of corruptible Qualities) ** *but of incorruptible, by the Word of God which liveth and abideth for ever.*

* *Luke* xvii. 20, 21. || *Luke* xv. 8. * *Isaiah* lv. 1, 2.
** 1 *Peter* i. 23.

Page 36. " Since they that were baptized by St. " *Peter*, and by *Philip* the Deacon received not the " Holy Spirit till after Baptiſm: And ſince the Spi- " rit of God deſcended not even upon our Saviour " himſelf, till he had been baptized: 'Tis a great Pre- " ſumption in this Enthuſiaſtical Sect, to pretend to " a Privilege above Chriſt and his Apoſtles.

It is not only great Preſumption, but flagrant Blaſphemy in the Doctor to aſſert as above; for though as a Sign and a Teſtimony to the World of Chriſt's being the *Meſſiah, the Son of God*, there was a viſible Deſcent of the Spirit of God upon him after he was baptized of *John* in *Jordan*; yet *He was the Word in the Beginning, and the Word was with God, and the Word was God. All Things were made by him, and without him was not any Thing made that was made**. Again, *Coloſſ.* i. 15. *Who is the Image of the Inviſible God, the Firſt-born of every Creature.* Ver. 19. *For it pleaſed the Father, that in him ſhould all Fulneſs dwell.* Chap. ii. Ver. 19. *For in him dwelleth all the Fulneſs of the God-head bodily.* To inſinuate alſo, that the Apoſtles and People of God had not the Holy Ghoſt conferred upon them, till after they were baptized with Water, is a great Abuſe of the Holy Scriptures, as well as a plain Contradiction of himſelf, in his Inſtance of *Cornelius*, and thoſe *Gentile* Believers that accompanied him, *who* (ſays he) *were manifeſtly endued with the Holy Spirit, and ſpoke with Tongues, and magnified God*; and ſo quotes the Words of *Peter*, viz. *Can any Man forbid Water, that theſe ſhould not be baptized who have received the Holy Ghoſt as well as we.* Alſo *Zacharias* and *Elizabeth* the Parents of *John the Baptiſt*, though never baptized with Water, as we read of, yet are both ſaid to be *filled with the Holy Ghoſt*, *Luke* i. 41, 67, and *John* their Son was ſaid to be *filled with the Holy Ghoſt, even from his*

* *John* i. 3.

his Mother's Womb, Ver. 15. What can the Doctor mean by theſe contradictory, falſe, and vile Suggeſtions, as if the Holy Ghoſt or Spirit of God was not to be received but by the Means, or till after the Adminiſtration of Water-Baptiſm, except that no Holy Ghoſt being received but till after Water-Baptiſm, no Water-Baptiſm to be rightly adminiſtred but by the Hands of him and his Brethren; *ergo* we muſt all come to him and them for the Means whereby the Holy Spirit is to be received: Thence, like *Simon* the Sorcerer (having purchaſed this Power with great Expence and Charges, and monopolized it to themſelves) they may ſell the Effects of it, *viz.* the Means of receiving the Holy Ghoſt at their own Rates.

I hope this learned Doctor and his Brethren will be ſo modeſt, as to allow the Apoſtle *Paul* to be as good a Judge of the Mind of Chriſt, and of his Meaning in that his laſt Commiſſion, *Go teach*, &c. as they can poſſibly be ſuppoſed to be; if ſo, it is moſt apparent the Apoſtle took it not to relate to Water-Baptiſm, if he will agree, that what Chriſt ſaid unto the Apoſtles preſent, *he ſaid unto all:* For he tells the *Corinthian* Church poſitively, that *Chriſt ſent him not to baptize* (*viz.* with Water) *but to preach the Goſpel*, and by that Means to convert, or baptize the Nations *into the Name of the Father, Son, and Holy Ghoſt.* I know not whether it be the Craft or Ignorance of the Doctor, and divers others of his Coat, that they will needs have *Water to* mean *material Water*, and *Baptiſm*, *outward Water-Baptiſm* in general, where they meet with the Words in the Scriptures of the New Teſtament; whereas indeed the Words *Baptiſm* or *baptize* are figurative Expreſſions made uſe of to ſignify divers Things; as in the Caſe of *Zebedee's* Sons, *Can ye be baptized with the Baptiſm that I am baptized with*, ſays Chriſt, *viz.* be dipped or plunged into Sufferings and Death: The Apoſtle *Paul* calls that baptized, when *Moſes* and the Fathers paſſed through the Sea, 1 *Cor.* x. 1. were all baptized unto *Moſes* in

the Cloud and in the Sea; and alſo in 1 *Cor.* xv. 29. *Elſe what ſhall they do that are baptized for the Dead, if the Dead riſe not at all? Why are they then baptized for the Dead?* Water alſo is ſo very often uſed in Scripture in a figurative Senſe to ſet forth the refreſhing and cleanſing Effects of God's Spirit, that the Paſſages to that Purpoſe would be too tedious to cite; and one might as well imagine, an outward material Sword, Hammer, Fire, (which are Words alſo uſed by the holy Pen-Men to ſet forth the Effects of the Spirit's Workings) at all Times when we read them, as to deſcend in our Thoughts always to outward Water, when the Word *Water* is named in Holy Writ: But I cannot think Men could be ſo very literal and pedantick, did not their Deſign to keep People Dependents upon them, together with other carnal Intereſts weigh heavy in their Balance.

That Evaſion, that *Paul* did not baptize himſelf, but being occupied in a higher Station, turned over the Converts to ſome others to be baptized, is too ſhort a Covering; for by what I obſerved before he went into *Arabia*, *Syria*, *Cilicia*, and laboured there in the Work of the Goſpel, without any Companion or Curate either, as far as appears; nor can he that laboured for Maintenance with his Hands be ſuppoſed to take ſo much State or Lordſhip upon himſelf any more than did *Peter*, and others, but he declares his Miſſion *was not to baptize, but to preach the Goſpel.*

The Apoſtle *Paul* then having no Commiſſion from Chriſt to baptize with Water, I would fain have our Water-Baptizers produce their Credentials, let's ſee by what Authority they have attained to more large and full Powers of Apoſtleſhip or Miniſtry than he had; and wherefore they have (ſince they will keep legal Yoaks on the Necks of the Diſciples) transferred the Uſe of Plunging, or Dipping adult Perſons into Water, to that of Sprinkling Infants, that are neither capable of Faith or Confeſſion: But I call to

Mind

Mind, that the Craftsmen might loſe many Chriſtening-Pence by Childrens dying, if they were to truſt till adult Age.

As to Chriſt's being baptized of *John*, which the Doctor ſeems to hang upon, it has not the leaſt Shadow of an Argument for the perpetuating of it as an Ordinance in the Church of Chriſt, but quite the contrary; for when *John forbad him, ſaying, I have Need to be baptized of thee: Jeſus anſwering, ſaid unto him, ſuffer it to be ſo now: For thus it becometh us to fulfill all Righteouſneſs* *. Which is a manifeſt Argument of its ſhort Duration, in that Jeſus anſwered the Righteouſneſs of that legal Ceremony in his own Perſon, and ſo fulfilled and ended it as to any further Righteouſneſs or Obligation, as he did Circumciſion, the Purification-Offering, Paſſover, and finally, all legal Offerings, by that one Offering of himſelf upon the Croſs. Will the Doctor have theſe Things fulfilled? or by his Example to be continued, as obligatory on all his Followers to do as he did, which would be to deny Chriſt come in the Fleſh with a Witneſs. Beſides, *John the Baptiſt* declared, *John* i. 33. that he that ſent him to baptize with Water, the ſame ſaid unto him, *Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt.* And as a Teſtimony that Water-Baptiſm was not Chriſt's, he ſuffered his Diſciples to make Uſe of *John*'s Baptiſm, the *Moſaick* Diſpenſation being not yet ended: *But* (ſays the Text) *Jeſus himſelf baptized not.* Had Jeſus indeed added thoſe Words, *I have given you an Example that ye ſhould do as I have done*, immediately after he had been baptized of *John*, as the Doctor moſt unfairly quotes them, then I find much Streſs had been laid upon them; but ſince they are really ſaid by our Saviour immediately after his waſhing

* *Matth.* iii 15.

and wiping his Diſciples Feet, why don't the Doctor urge them to ſupport that Practice: I confeſs, waſhing poor Diſciples Feet is not attended with good Fees, nor good Feaſts, as are baptizing Infants; but either the Doctor produced that Text to ſupport the Practice recommended by it, or he did it quite in vain; if to ſupport the Practice, then the Difference there is in ſecular Intereſt between baptizing with Water, and waſhing Feet with Water, cannot juſtify the Omiſſion of that Practice.

IV. *Of the* SUPPER.

TO come at a right Underſtanding of this outward viſible Sign, it will be neceſſary to know whence it is derived, and upon what Baſis it ſtands: *Godwin* in his *Moſes and Aaron*, *Lib.* 3. *Cap.* 2. gives a full and clear Account of it; after he had ſpoken of the Prepararory Ceremonies for the Paſſover in Uſe among the *Jews*, he proceeds thus;

" And after theſe Ceremonies of Preparation had " been performed, then they proceeded to give Thanks; " the Maſter of the Houſe ſitting down together with " his Gueſts, took a Cup full of Wine in his Right-" Hand, and therewith began his Conſecration after " this Manner: *Bleſſed be thou, O Lord our God,* " *the King of the World, who createſt the Fruit of* " *the Vine.* Having ſaid thus, he firſt lightly taſted " of the Wine, and from him it paſſed round the " Table: This Grace or Thankſgiving they call *Bir-* " *cah Hajaiin, the Bleſſing of the Cup.* With this " Chriſt himſelf ſeemed to have begun his Supper, " *He took the Cup, and gave Thanks, and ſaid, Take* " *this, and divide it among yourſelves; for I ſay* " *unto you, I will not drink of the Fruit of the Vine* " *until the Kingdom of God ſhall come*, Luke xxii. 17, " 18. After the Bleſſing of the Cup, the Maſter of " the Houſe took the Bread, which they did *ſcin-*

" *dere*,

" *dere*, but not *abſcindere*, lightly cut for the eaſier " breaking thereof, but not cut aſunder; and hold- " ing this in both his Hands, he conſecrated it with " theſe Words, *Bleſſed be thou, O Lord our God,* " *the King of the World, who bringeſt forth Bread* " *out of the Earth.* This Conſecration of Bread they " termed, *Bircath Halechem.* After the Conſecration " he brake the Bread, and diſtributed to every one " that ſate at the Table, a Morſel: This being done, " then they began to feed upon the other Diſhes " that were provided. This Rite of Bleſſing both " the Cup and the Bread they obſerved in their So- " lemn Feſtivals, otherwiſe they conſecrated the Bread, " and not the Cup. At the End of their Feaſt they " again gave Thanks, which was performed in this " Manner, either by the Maſter of the Houſe him- " ſelf, or by ſome Gueſt, if there were any of bet- " ter Note at Table; he taking a Cup of Wine in " both his Hands, began thus, *Let us bleſs Him who* " *hath fed us with his own, and of whoſe Goodneſs* " *we live:* Then all the Gueſts anſwered, *Bleſſed be* " *He of whoſe Meat we have eaten, and of whoſe Goo-* " *neſs we live.* This Grace they called, *Bircath Hama-* " *ron*; and this is thought to be the Cup wherewith " Chriſt after Supper commended the Myſtery of his " Blood to his Diſciples. After this, he that began " the Thankſgiving proceedeth, *Bleſſed be He, and* " *bleſſed be his Name*, &c. which Prayer being ended, " the Gueſts ſaid, *Fear the Lord, all ye his Holy* " *Ones*, &c.

" Afterwards, he which began the Thankſgiving, " *bleſſed the Cup* in the ſame Form of Words, as he " uſed at the firſt ſitting down, ſaying, *Bleſſed be* " *thou, O Lord God, the King of the World, which* " *createſt the Fruit of the Vine*; and therewith he " drank a little of the Wine, and ſo the Cup paſ- " ſed round the Table. Thus they began, and ended " their Feaſt, with the Bleſſing of a Cup; this Cup " they termed, *Poculum ὑμνήσεως, a Cup of Thankſ-*

" *giving.*

" *giving.* And both *theſe Cups* are mentioned by " St. *Luke*; and which is worth our Obſervation, " the Words of Conſecration, whereby it was inſti- " tuted, as Part of the Bleſſed Sacrament, in the " New Teſtament were added only to the laſt Cup; " *This Cup is the New Teſtament in my Blood, which* " *is ſhed for you.* After all this they ſung Hymns " and Pſalms, which alſo was practiſed by our Bleſ- " ſed Saviour, *Matt.* xiv. 26.

Thus I have ſet forth the Matter at large, as related by *Godwin*, who ſays he had it pretty much from *P. Fagius* his Comment on *Deut.* viii. 10. noted out of the *Rabbines*. The Author foreſeeing a natural Objection that might ariſe, goes on thus:

" If any (ſays he) ſhall here object, that I ſeem " to make the bleſſed Sacrament of our Lord's Body " and Blood a *Jewiſh* Ceremony, I anſwer No; for " as a Kind of initiatory Purification by Water was " uſed before by the *Jews* of old, and no Proſelyte " was admitted into the Church of the *Jews* without " this Purification; yet it was no more a Sacrament " to them than Circumciſion was to *Turks* and *Sa-* " *racens.* Thus neither was Breaking the Bread Sa- " cramental to the *Jew*; but then it became a Sa- " crament, when Chriſt ſaid of it, *This is my Body,* " *this Cup is the New Teſtament in my Blood,* &c. " *Luke* xxii. 19. The *Jews* could not ſay, *The Cup* " *of Bleſſing which we bleſs, is it not the Communion* " *of the Blood of Chriſt,* 1 Cor. x. 16. "

Thus I have given *Godwin*'s Argument in its full Length and Strength, and indeed it is the Marrow of what can be ſaid on that Subject; and now I ſhall obſerve upon it, That the Paſſover was very ſolemnly given to *Iſrael*, and was called, *The Lord's Paſſover, you ſhall keep it a Feaſt by an Ordinance for ever* *; that is, ſays the Comment (bound up with the *Bible*) *until Chriſt's*

* *Exodus* xii. 11, 14.

Chriſt's Coming, for then Ceremonies had an End. I am entirely of the ſame Opinion, and that Chriſt the Fulfiller of all legal Ceremonies, and Subſtance of all Shadows, did not intend to eſtabliſh any Part of that Paſchal Ceremony in the Chriſtian Church; only his Sufferings, Death, and Reſurrection, being ſo great a Myſtery even to the Diſciples themſelves, he improved every Occaſion to explain and inculcate that Myſtery upon their Underſtanding and Memory, and not without Need: For when *Mary Magdalen went and told them that ſhe had been with Him, as they mourned and wept:* 'tis ſaid, *And they, when they had heard that He was alive, and had been ſeen of her, believed not. Afterward He appeared unto the Eleven as they ſate at Meat, and upbraided them with their Unbelief and Hardneſs of Heart, becauſe they believed not them which had ſeen Him after He was riſen* *. And as the Evangeliſt *Luke* has it, the Words of the Women that gave the Apoſtles an Account of his Reſurrection, *ſeemed to them as idle Tales*: So that in that Infancy, notwithſtanding they had ſeen his Miracles, and heard his gracious Words from Time to Time, *they were ſlow of Heart to believe*, that He ſhould riſe again the third Day, and conſequently, that He ſhould aſcend, to ſit at the Right-Hand of his Father, to put an End to all Sacrifices and Prieſthood, to be an High-Prieſt and Mediator for ever: Upon this Conſideration, our Lord, when he brake the Bread at the Paſſover, ſaid, *This is my Body*; that is, *this is* a Type, a Figure, or Repreſentation of *my Body*, as *Proteſtants* interpret it: And when he ſaid, *This Cup is the New Teſtament in my Blood, this Cup* is a Figure or Type of *the New Teſtament in my Blood*; as oft as ye eat and drink hereof, remember my Body that is broken, and my Blood that is ſhed for you: *The Cup of Bleſſing which we bleſs, is it not*

* *Mark* xvi. 10, 11, 14.

not the Communion of the Blood of Chriſt. This, according to the Context, may well be conſtrued in a ſpiritual Senſe; but admitting it to intend the outward Cup and Wine, which the Believers were then wont to receive, in Commemoration of the Blood of Chriſt, what further Streſs can be laid upon it, than that ſuch who took it in Commemoration of Chriſt's Blood, by ſuch their taking of it in that Belief, it was to them *a Communion of the Blood of Chriſt*, as was alſo *the Bread broken a Communion of the Body of Chriſt*; in that Senſe which the Apoſtle argues it in the 18th Verſe, *That Iſrael after the Fleſh which did eat of the Sacrifice, were made Partakers of the Altar*; that is, are conſenting to, and Partakers of that Worſhip and Sacrifice: And thence (as the Apoſtle alſo ſays) * *Whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of Chriſt; and eateth and drinketh Damnation to himſelf* ‖. The Amount of theſe Texts is, that they who profeſs to break Bread, and receive the Cup, as a religious Act, in Reſpect to Chriſt, and in Remembrance of his Body and Blood, are guilty of profaning the Body and Blood of Chriſt, and of offering Indignity to him, if they do it irreverently. Some Things that are in their own Nature indifferent, and of no religious Obligation, were rendred quite otherwiſe occaſionally, ſometimes in Reſpect to God and ourſelves, and ſometimes in Reſpect to our Neighbour; as for Example, he that for Conſcience-Sake towards God ſcruples to eat divers Sorts of Meats, though (ſays the Apoſtle) ¶ *All Things are pure; but it is evil for that Man who eateth with Offence. And he that doubteth, is damned if he eat* †. And in Reſpect to our Neighbours, the ſame Apoſtle argues thus, *An Idol is nothing, nor is that which is offered to Idols any thing*; and therefore will not injure

* 1 *Cor.* xi. 27. ‖ —— 29. ¶ *Rom.* xiv. 20. † —— 23.

jure a Believer if he eat it: * *But if he ſhould be told, that this was offered in Sacrifice unto Idols, he ought not to eat, for his Sake who ſhewed it* ||.

Suppoſing the *Corinthians* in their Chriſtian Infancy had Love-Feaſts, wherein they took Occaſion, whether from Chriſt's Example at the Paſſover, or from the Apoſtles Rehearſal of that Practice, or both, it alters not the Caſe; but if they took the Bread and Wine at theſe Love-Feaſts in Regard to Chriſt, and in Commemoration of his Body and Blood; it was to them an heinous Evil, to take it in that unequal and diſorderly Manner, as the Apoſtle complains of, where ſome were full, and ſome hungry, *&c.* and therefore placeth high Blame upon it, as *guilty of the Body and Blood of Chriſt, and Eaters and Drinkers of their own Damnation*; as he has done on other Profanations of Acts done as religious Duties, though in their own Nature they were moſt apparently indifferent Things, and call'd by the Apoſtle *Paul* afterward, worldly Elements, and beggarly Rudiments.

Some *Proteſtants* call Water-Baptiſm, and the Participation of outward Bread and Wine, the two Sacraments only neceſſary to Salvation; others call them the two great Ordinances of the Chriſtian Religion: But the Apoſtle *Paul* tells the *Romans*, * *That the Kingdom of God is not Meat and Drink, but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt.* That Water, Bread and Wine, are material Elements, liable to periſh with the uſing, every Body muſt allow, and were much uſed under the Levitical Miniſtration, as religious Ceremonies and Types ſuitable to that Seaſon; but never had any religious Energy in them, as flowing from the Eternal Laws of Nature, or from the immutable Rules of Morality.

There-

* 1 *Cor.* ix. 19. || —— 28. * *Rom.* xiv. 17.

Therefore, if there be any Obligation upon Chriſtians now to continue them as Ordinances in the Church, they muſt ſhew, that they were not only poſitively commanded by Chriſt to be uſed by his Followers; but alſo muſt ſhew as plain a Declaration of his Will, that they were to continue for ever: For neither Example, nor poſitive Command, will be a ſufficient Proof of Inſtitution, eſpecially in any outward Obſervations and Ceremonies. For the Scriptures furniſh us with a Cloud of Witneſſes touching Examples and poſitive Commands, not only in the Old Teſtament, but alſo in the New, that were only temporary, *pro hâc vice, & pro hoc tempore*, and then ceaſed.

William Stillingfleet, Rector of *Sutton* in *Bedfordſhire*, afterwards Biſhop of *Worceſter*, in his *Weapon-Salve for the Church's Wounds*, is very full and ſtrong in the Proof thereof; *Page* the 14th, ſays he,

" That which I lay down as a *Poſtulatum*, or a cer-
" tain Concluſion, according to which I ſhall examine
" others Aſſertions concerning Divine Right, is, that
" nothing is founded on a Divine Right, nor can bind
" Chriſtians directly or conſequentially as a poſitive
" Law; but what may be certainly known to have
" come from God, with an Intention to oblige Be-
" lievers to the End of the World: For either we
" muſt ſay it binds Chriſtians as a Law, when God
" did not intend it ſhould; or elſe God's Intentions
" to bind all Believers by it muſt be clearly mani-
" feſted. Now then ſo many Ways, and no more,
" as a Thing may be known to come from God
" with an Intention to bind all perpetually, a Thing
" may be ſaid to be of an unalterable Divine Right,
" and thoſe can be no more than theſe two; either
" by the Law of Nature, or by ſome poſitive Law of
" God ".

I ſuppoſe no one will ſay, that theſe external Performances (call'd Sacraments) are Emanations from the Law of Nature, which depends not upon any arbitrary

bitrary Conſtitutions, but is founded upon the intrinſecal Nature of Good and Evil in the Things themſelves, antecedent to any Declaration of God's Will: It follows then, that they who would have theſe Elementary Rites become a Divine Right of perpetual Duration in the Church, muſt produce Chriſt's poſitive Command for ſuch their Inſtitution; and alſo, that it was his Mind they ſhould continue for ever; for certainly Ceremonial Laws needed no Abrogation at all, becauſe they expire in courſe really at the offering up of Chriſt, and practically, as his ſpiritual Diſpenſation advances in the Hearts of Believers; even as Laws made for the Time of War ceaſe when Peace comes. Upon which the aforeſaid Author writes thus, *viz.* " That which is moſt to our preſent " Purpoſe to obſerve, is, that Poſitives being mu- " table and alterable in themſelves, a bare Divine " Command is not ſufficient to make them immu- " table, unleſs there be likewiſe expreſſed, that it " is the Will of God they ſhould always continue; " this was that which the *Jews* ſtumbled at ſo much, " and do to this Day, becauſe they are aſſur'd their " Law once came from God, therefore it muſt of " Neceſſity have a perpetual Obligation". *Ibid. p.* 16. He proceeds, *p.* 17. after good Reaſoning to illuſtrate his *Theſis*, to come to this Concluſion: " It appears " then, that a poſitive Law coming from God doth " not meerly by Vertue of its being enacted by God " bind perpetually all Perſons, unleſs there be a " Declaration of God's Will adjoyn'd, that it ſhould " do ſo". And then treating of the Nature and obligatory Force of Scripture-Examples. " It evi- " dently appears (ſays he) that all obligatory Force " is taken off from the Examples themſelves, and " reſolv'd into one of the two former, *viz.* the " moral Nature of the Action, or a poſitive Law; " and therefore thoſe who plead the obligatory Na- " ture of Scripture-Example, muſt either produce " the moral Nature of theſe Scripture-Examples, or

" elſe

" elſe a Rule binding us to follow thoſe Examples, " eſpecially when theſe Examples are brought to found " a new poſitive Law obliging all Chriſtians neceſſa- " rily to the End of the World ".

His whole Treatiſe is to ſhew, that neither poſitive Commands, nor Scripture-Examples, are perpetually obligatory upon Chriſtians, except they be of a moral Nature, or ſo commanded by Chriſt's Authority, as that it may be plainly underſtood to be his Mind they ſhould continue in his Church for ever; as a Proof of it, he mentions among many other Obſervations, the Community of Goods which was at firſt uſed by the Church at *Jeruſalem*, *Paul's Cælibate*, the Apoſtles preaching from Houſe to Houſe; and then expreſſes himſelf thus: " Laying on of Hands for " conferring the Gifts of the Holy Ghoſt, can never " certainly bind where the Reaſon of it is ceaſed, but " may ſtill continue as a Rite of Solemn Prayer, " and not by Vertue of that Practice; obſerving the " Apoſtolical Decrees of abſtaining from Blood, and " Things ſtrangled, and Things offer'd to Idols, did " hold as long as the Ground of making them did, " which was Condeſcenſion to *Jews*, although it " muſt be withal acknowledged, that the primitive " Chriſtians of the ſecond and third Centuries did " generally obſerve them, and the *Greek* Church to " this Day; and ſome Men of Note and Learning " have pleaded for the neceſſary Obſervation of them " ſtill: Therefore, before an acknowledg'd Apoſtolick " Practice be look'd on as obligatory, it muſt be " made appear, that what they did, was not accord- " ing as they ſaw Reaſon and Cauſe for the doing " of it, depending upon the ſeveral Circumſtances of " Time, Place, and Perſons; but that they did from " ſome unalterable Law of Chriſt, or from ſome ſuch " indiſpenſable Reaſons, as will equally hold in all " Times, Places, and Perſons ". *Ibid. Pag.* 343, 344.

Now the preſent Subject (*viz.* that call'd the Sacrament of the Lord's Supper) not being of a moral Nature,

Nature, but Part of the Ceremony uſed among the *Jews* at their Celebration of the Paſſover, as ſhew'd before out of *Godwin's Moſes and Aaron*; they that would have it perpetuated as a Chriſtian Ordinance, muſt neceſſarily prove a poſitive Command for it, and that it was the Mind of the Lawgiver that it ſhould be of perpetual Duration: We have no Way to find any Thing ſo certainly to be depended on in this Controverſy, as the Teſtimony of the Holy Scriptures, upon Examination whereof I find, the Evangeliſts *Matthew* and *Mark* mention our Saviour's Eating the Paſſover with his Diſciples in as full and ample Manner as *Luke* has it: *Luke* indeed has it in the preſent Tenſe, *This do in Remembrance of me*, after the breaking of the Bread. But *Matthew* and *Mark* add not thoſe Words, though *Matthew* was an Eye and Ear-Witneſs, but ſo was not *Luke*. The Apoſtle *Paul* relates this Fact, as did *Luke*, reſpecting thoſe Words, *after the breaking the Bread*, but with this Addition after the Cup, *This do ye, as oft as ye drink it, in Remembrance of me*. Here we ſee, This do in Remembrance of me, and This do, as oft as ye do it, in Remembrance of me: As oft as the Believers got together to participate of their Feaſts of Love, they were to remember the Lord's Body at the Breaking of their Bread, and his Blood at the drinking of their Wine. And ſince the *Corinthian* Church (but no other as far as appears by Scripture-Account) had practiſed ſomething of that Kind, though in a very diſorderly Manner, the Apoſtle lays the Matter of Fact rightly before them; and ſince they pretended to do it as a religious Act from Chriſt, and to his Remembrance, they ſhould do it reverently; not eat and drink unworthily, for in ſo doing they eat and drank Damnation to themſelves, *not diſcerning the Lord's Body*, the Myſtery of it, nor the Reverence due to it: But as I have ſet forth before on this Head, this Earneſtneſs and Severity of Expreſſion is appropriated to indifferent Things (ſuch as obſerving of Days, or Eat-

ing common Meats) when done amiſs under a religious Pretence; ſo that the Reproof did not ariſe ſo much from the Sacredneſs of the Matter, as from the Irregularity and Profaneneſs of the Manner. After the Apoſtle had declar'd to them Matter of Fact, he adds upon it theſe Words, *viz. For as often as ye eat this Bread, and drink this Cup, ye ſhew forth the Lord's Death until he come.* What Coming of his is here meant is the Queſtion, the literal Chriſtians will underſtand by it no other Coming than Chriſt's Coming to Judgment at the laſt Day; but they that have learn'd Chriſt according to the Spirit, do know that there was, and is to be a Coming of Chriſt in Spirit, as a *Comforter that was to bring all Things to their Remembrance*, John xiv. 26.

And though, perhaps, it may be anſwer'd, that this Comforter, the Spirit of Truth, mention'd there by our Saviour, was come upon the *Corinthians* as well as upon other Chriſtians,

Yet let it be conſider'd, that notwithſtanding there was, and is a general Effuſion of the Holy Spirit *upon all Fleſh, Sons and Daughters, Servants and Handmaids*, (according to the Prophet *Joel*) upon the Apoſtles, *&c.* met at *Jeruſalem* to wait for it in a moſt eminent Manner; and upon Chriſtians in future Ages in Proportion to the Occaſions of thoſe ſeveral Ages, and according eſpecially to the open and impartial Diſpoſition People ſtood in for the Reception of it: Many Obſtacles there have been, and ſtill are, to hinder the Coming and Reign of God's Spirit in Men's Hearts, ſuch as, worldly Honours and Preferments, and particularly, their Dependance upon outward Signs, Ceremonies, and Shells, and thence their great Neglect of the inward Work, Enlightenings, and Diſcoveries of the Spirit of Truth, that Chriſt ſaid, * His *Father would ſend in* his *Name*, and *ſhould teach Be-*

* *John* xiv. 26. —— xvi. 13.

Believers all Things, and bring all Things to their Remembrance. This appears to be the Caſe of the *Corinthians*, to whom the Apoſtle writes thus: * *And I, Brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, as unto Babes in Chriſt; I have fed you with Milk, and not with Meat, for hitherto ye were not able to bear it, neither yet now are ye able.* It was not only the Caſe of the *Corinthian* Church, but it was the Time of Infancy unto them all; though ſome might grow faſter in the Image of the Heavenly Man than others, yet I obſerve, it was a Time of Weakneſs and Minority with ſeveral Churches; ſo that ‖ *they could not look ſtedfaſtly to the End of that which was aboliſhed.* And indeed, I ſee not how it ſhould be otherwiſe, when I conſider how long the *Jewiſh* Converts and their Fathers had been under the *Pædagogy* of the Law, and many alſo brought up in *Gentile* Fictions and their numerous Ceremonies; for there are Degrees of Growth in the ſpiritual Man's State, as well as in the natural; therefore the Apoſtle *Peter* ſpeaks ¶ *of the Milk of the Word, that Believers might grow thereby.* Again, † *That they might grow in Grace, and in the Knowledge of our Lord.* And the Apoſtle *Paul* to the *Epheſians* declares, *⁎ *That the Gifts of Chriſt to ſome Apoſtles, and ſome Paſtours, and Teachers,* &c. *were for the perfecting of the Saints, for the edifying of the Body of Chriſt, until we all come to a perfect Man's State, that we henceforth be no more Children toſſed to and fro.* The Scripture abounds with Teſtimonies to this Purport, and therefore no Wonder, that in ſo great a Change as from *Judaiſm* and *Gentiliſm* to Chriſtianity the firſt Believers ſhould adhere to the outward Things, ſo as to occaſion the Apoſtle to blame and reprove divers Churches on that Account:

* 1 *Cor.* iii. 1, 2. ‖ 2 *Cor.* iii. 13. ¶ 1 *Peter* ii. 2.
† 2 *Peter* iii. 18. *⁎ *Epheſ.* iv. 11, 12, 13, 14.

Therefore, (ſays he) * *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the Truth? Are ye ſo fooliſh having begun in the Spirit, are ye now made perfect by the Fleſh.* For they were very propenſe to go back into legal Obſervations and Performances, therefore, ſays he, || *Now after that ye have known God, or rather, are known of him, how turn ye again to weak and beggarly Elements, whereunto ye deſire again to be in Bondage.* For they were got into the Obſervation of Days and Times, and divers other legal and *Gentile* Cuſtoms; and therefore in the 19th Verſe he expreſſes himſelf thus: *My little Children, of whom I travail in Birth again until Chriſt be formed in you.* Until his Spiritual Life and Divine Nature be formed in you, until his Goſpel, inward, ſubſtantial Diſpenſation prevails in your Hearts and Underſtandings, and gains the Aſcendency over your Affections and Luſts; and alſo over your Inclinations to be intangled with legal Yoaks of Bondage: And therefore notwithſtanding the Apoſtle *Paul* himſelf had indulged ſome in the Uſe of outward Circumciſion, he ſaw what ill Uſe might be made of it, for that many began openly to contend for Circumciſion, and *Peter* himſelf *compelled the Gentiles to live as did the Jews*; therefore he found himſelf concern'd to come to this open and bold Declaration; *Behold, I Paul ſay unto you, that if ye be circumciſed Chriſt ſhall profit you nothing.* The ſame Kind of Weakneſs reign'd in the *Hebrew* Church, ſo that the Author to the *Hebrews* treating of Chriſt's Prieſthood, of whom, ſays he, *We have many Things to ſay, and hard to be uttered, ſeeing ye are dull of Hearing; for when for the Time ye ought to be Teachers, ye have Need that one teach you again which be the firſt Principles of the Oracles of God,* and are become ſuch *as have Need of Milk, and not of ſtrong Meat.* This then

* *Gal.* iii. 1, 3. || —— iv. 9.

then being the Condition of the Believers in their Infant-State, the Apoſtle, who like a wiſe Maſter-Builder laid his Foundation; *was made all Things to all Men, that he might by all Means ſave ſome* *. To the *Jews* he became as a *Jew*, to the weak became he weak, *&c.*

Thus the *Corinthians* being in the Uſe of Love-Feaſts, and there of breaking Bread in Commemoration of Chriſt's Body, but falling into great Diſorders in it, the Apoſtle tells them Matter of Fact as to the Manner of Chriſt's performing that Part at the Paſſover, and their great Evil in profaning what they did in the Name, and on the Account of their Lord and Saviour Chriſt Jeſus; and then as Doctrine from the Fact he had related he tells them, *As often as they eat this Bread, and drink this Cup, they ſhewed forth the Lord's Death till he come*; like as the Apoſtle *Peter* writes to the Believers in general, ‖ *We have alſo a more ſure Word of Prophecy, whereunto ye do well that ye take Heed as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-Star ariſe in your Hearts:* So that it is manifeſt there is a Child's State, a young Man's alſo, and an Elder's State, both in the particular Member's Advances in the Things of God, and alſo in the Church.

But it is worthy of an impartial Enquiry, why ſo many Believers in Chriſt ſhould ſtill lye behind in ſo many weak and beggarly Rudiments of the Law as they now do. I think it may be ſaid, as it was of old; *The Prophets, the Teachers, and Leaders of the People have cauſed them to erre.* Natural, unregenerate Men, whoſe Views are Gain, Dominion, and worldly Preferments, have intruded into the Miniſterial Office, being ignorant of the ſpiritual Birth, and conſequently know little of ſpiritual and inward En-

 joyments,

* 1 *Cor.* ix. 22. ‖ 2 *Peter* i. 19.

joyments, * *of that Participation of the Divine Nature*, which St. *Peter* ſpeaks of, or of thoſe || *Taſtes of the Heavenly Gift of the Word of God, and of the Powers of the World to come*, which the Author to the *Hebrews* writes of, but are doting about outward Things, *about Queſtions and Strife*, to puzzle the World, and to gain Applauſe, Admiration and Money.

Thus have they miſchievouſly diſturbed the publick Peace, deſtroyed Humanity itſelf, as well as all Charity, about this Sacrament (as they call it) while one Sort of wicked bloody Prieſts will have the Bread and Wine after their miraculous Bleſſing to become the real Body and Blood of Chriſt.

Another Sort will have the real Body and Blood to be conſubſtantiate with the Bread and Wine, after their Bleſſing.

Another Sort will not have it in the Way of the two former, neither tranſubſtantiated nor conſubſtantiated; but yet his Body and Blood to be really partaken of under the Species of Bread and Wine.

Some will have the Bread and Wine to be the Body and Blood of Chriſt, as ſoon as the Bleſſing is pronounc'd, whether they be receiv'd or no at that Inſtant, but be reſerv'd and kept in Boxes, or Pixes, and other Veſſels of the Church, for Days, Weeks, Months, to be carry'd ſolemnly to thoſe that are ſick, and to be apply'd to other Uſes, according to *Bellarmine*, &c. But others do not hold them to be a Sacrament, except they be at the ſame Juncture eaten and drunk, urging from St. *Matthew*, *Take, eat*, and then follow theſe Words, *This is my Body:* So that the taking in order to eat, as well as the Bleſſing went before it became a Sacrament; in Vindication whereof Dr. *Willet* is large, in his *Synopſis Papiſmi*, Pag. 621, 622.

I ſhall

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* 2 *Peter* i. 4. || *Heb.* vi. 4, 5.

I ſhall not undertake to give a perfect Account of the many Senſes Profeſſors of Chriſt take it in, nor yet of their many different Modes of taking it.

Some will have only the Bread to belong to the People, not the Wine; others will have both taken by the People.

Some will have it at Dinner-Time, others at Supper-Time; ſome kneeling, and ſome ſitting.

Some of leavened Bread, and ſome of unleavened; but what is worſt of all, many Thouſands worſhip this Bread, or Conſecrated *Wafer, and bow down to it.* So that it hath occaſion'd Idolatry, Murder, and unheard of Violence and Cruelty, to the great Scandal and Reproach of the Chriſtian Name.

And yet, O lamentable, they know little of ‖ *the Bread of God, the Bread of Life, whereof he that eateth ſhall live for ever; of that Fleſh which is Meat indeed, and of that Blood which is Drink indeed:* Which being high and hard Sayings, his Diſciples, ſays the Text, murmured at it; ſo that our Saviour explains himſelf thus, * *It is the Spirit that quickneth, the Fleſh profiteth nothing; the Words that I ſpeak unto you they are Spirit, and they are Life.* As much as if he had ſaid, my human Fleſh would profit you nothing, if you could, or did eat it; it is *the Spirit that quickeneth*, the Words that I ſhall ſpeak in the Hearts of my Believers, they *are Spirit and Life*; they adminiſter a vivacious quickening Quality to the Souls that inwardly partake of it: Of this ſpiritual Meat did the Fathers eat long before Chriſt's Appearance in the Fleſh, and long before this pretended Commiſſion, which carnal ſelfiſh Men make ſuch a Trade of. For the Apoſtle *Paul*, ſpeaking of the Fathers in the Time of *Moſes*, ſays, ¶ *And they did all eat of the ſame ſpiritual Meat, and did all drink of the ſame ſpiri-*

‖ *John* vi. 55, &c. * —— 63. ¶ 1 *Cor.* x. 3, 4.

tual Drink, for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt. Of this ſpiritual Meat and Drink do the Souls of the Faithful now alſo inwardly partake. *For Chriſt ſtandeth at the Door of the Heart, and knocks; if any Man hear his Voice, and open the Door, he will come in, and,* ſaith Chriſt, *I will ſup with him, and he with me* *.

This is that Sort of Communion that Chriſt is thought to intend, when he ſaid after the Cup, *I will not drink henceforth of this Fruit of the Vine, until I drink it new with you in my Father's Kingdom*; that is, he ſhould drink no more of this Wine, which is the Fruit of the Vine, with them before his Paſſion; but when he was aſcended into his Father's Kingdom, he ſhould there drink it new with them in a ſpiritual Manner: For tho' Heaven be his Throne, and the Earth his Footſtool, yet he looketh to him that is of an humble Heart: The Believers are ſaid to be *the Temple of God*, 1 Cor. iii. 16. *Behold, the Kingdom of God is within you*, ſays our Lord himſelf, *Luke* xvii. 21. The Wine likewiſe of the Kingdom is within, and ſpiritual, as the Prophet *Iſaiah* ſpeaking of the Gifts and Graces of Chriſt to his Church, has it; *Come ye buy and eat, yea, come buy Wine and Milk without Money and without Price*, Iſaiah lv. 1.

Here I ſhall obſerve one more of the Paſchal Ceremonies out of *Godwin's Moſes and Aaron*, which was alſo practiſed by our Saviour at the ſame Time when he brake Bread, *&c.*

" The Second Ceremony Preparatory was, *ſays he,* " *waſhing their Feet*; this Office was commonly per- " form'd by Servants, and the meaneſt of the Family, " as appeareth by our Saviour Chriſt, who to leave " an Example of Humility behind him, waſh'd his " Diſ-

* *Rev.* iii. 20.

" Diſciples Feet, *John* xiii. 5. For this Purpoſe had
" they certain Veſſels in Readineſs; that which our
" Saviour uſed, we tranſlate a *Baſon*, John xiii. 5.
" the Word νιπτῆρα there uſed, ſignifieth in general, a
" *Waſh-pot*, and is there uſed for that which in ſtrict
" Propriety of Speech the *Grecians* term'd ποδονιπτηρον,
" a *Waſh-pot for the Feet*". Thus *Godwin*, Pag. 100.

Our Saviour that he might fulfill and finiſh that legal Righteouſneſs alſo, *Riſeth from Supper, and laid aſide his Garments, and took a Towel and girded himſelf: After that, he poureth Water into a Baſon, and began to waſh the Diſciples Feet, and to wipe them with the Towel wherewith he was girded* *. Then coming to *Simon Peter*, *Peter ſaith unto him, Thou ſhalt never waſh my Feet:* Suppoſing it to be too mean an Office for his Lord. *Jeſus anſwered him, If I waſh thee not, thou haſt no Part with me. Then ſaith Peter, Lord, Not my Feet only, but my Hands, and my Head* ‖. One would think here is as plain an Example, and as ſolemn Appearance of Danger, in Caſe of Neglect or Refuſal, as any that can be produced, viz. *to have no Part in Chriſt*; and then the Text proceeds thus: *So after he had waſhed their Feet, and taken his Garments, and was ſate down again, he ſaid unto them, Know ye what I have done to you? Ye call me Maſter, and Lord; and ye ſay well, for ſo I am: If I then your Lord and Maſter have waſhed your Feet, ye ought alſo to waſh one anothers Feet; for I have given you an Example, that ye ſhould do as I have done unto you* ¶.

Here is an indiſputable Example, and as plain a Declaration of our Lord's Mind to follow it, and that there might be full Weight and Meaſure in his Recommendation to imitate this his Practice; he adds Ver. 17. *If ye know theſe Things happy are ye if ye do them.*

Why

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* *John* xiii. 4, 5. ‖ —— 8, 9. ¶ —— 12, 13, 14, 15.

Why ſhould theſe literal Men legalize in other Examples, and not go through Stitch with their Work, and ſo take in Anointing with Oyl, which was alſo a Preparatory Ceremony before the Paſſover, according to *Godwin*, " A Woman in the City brought an " Alabaſter Box of Ointment, and began to waſh his " Feet with Tears, and did wipe them with the Hairs " of her Head, and kiſſed his Feet, and anointed " them with the Ointment, 7, 37, 38. *Pſal.* xxiii. 5. " *Thou anointeſt mine Head with Oyl*". Thus far he, I ſuppoſe he brings this Story of the Woman anointing Jeſus's Feet to ſhew that *Anointing with Oyl* was then in Uſe; and that probably it might be done at the Paſſover alſo, though this Act ſeems to have been done at another Time. Anointing with Oyl was alſo an Apoſtolick Practice, according to *James* v. 14. *Is any one ſick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord.* The *Papiſts*, I think, keep up this Cuſtom, and make a great Trade of the Ceremony, which they call *Extream Unction*, though the Power of healing the Sick attends it not, therefore *Proteſtants* have wiſely laid aſide the Ceremony as uſeleſs; as it were to be wiſh'd they had done all other typical and legal Rites: For, as ſaid *Eraſmus* to the *Sorboniſts*, * " *External Ceremonies* " *teach us backward, and bring us back from Chriſt* " *to Moſes*". And therefore I obſerve, that as the Chriſtian Primitive Churches grew in Age and Strength, they were drawn by all the Apoſtles in their general Epiſtles forward, towards that ſpiritual and eſſential Religion and Worſhip which Chriſt told the Woman of *Samaria* was then begun, and was to increaſe, not according to the pompous or ceremonial Worſhip at *Samaria*, or at *Jeruſalem*, not according to their *Ordinances of Divine Service in their worldly Sanctuary*, *Heb.* ix. 1.

* Eraſ. *in Declar. ad Cenſ. Pariſ. Art.* 14.

Heb. ix. 1. but the true Worſhippers ſhould worſhip God in Spirit and in Truth; *For the Father ſeeketh ſuch to worſhip him*, John iv. 23. And it is worthy of Notice, that the Apoſtles in their Epiſtles to the Believers leave no Charge, nor yet lay any kind of Streſs upon external Rites or Ceremonies of any Sort, neither upon Water-Purification or Baptiſm, upon Bread or Wine, or Oyl, Services; but are preſſing forward towards inward and ſpiritual Attainments, towards Circumciſion made without Hands, towards a being bury'd with Chriſt in his Baptiſm, and a Reſurrection in Newneſs of Life; towards that heavenly Bread, and Wine which he ſpiritually communicates to the Souls of the Faithful, and towards that Water of Life, which he promiſed ſhould be in the Believers *as a Well of living Water ſpringing up into Eternal Life.* So I ſhall conclude this Head, in the Words of the Apoſtle *Paul* to the *Coloſſians*, * *Beware leſt any Man ſpoil you through Philoſophy and vain Deceit, after the Tradition of Men, after the Rudiments of this World, and not after Chriſt.* ‖ *Wherefore if ye be dead with Chriſt from the Rudiments of the World, why, as though living in the World, are ye ſubject to Ordinances, (Touch not, taſte not, handle not, which all are to periſh with the uſing) after the Commandments and Doctrines of Men; which Things indeed have a Shew of Wiſdom in Will-Worſhip and Humility, and neglecting of the Body, not in any Honour to the ſatisfying of the Fleſh.* The whole Chapter is worthy of particular Notice: The Apoſtle having finiſh'd the ſecond Chapter, as above, begins the third thus; *If ye then be riſen with Chriſt, ſeek thoſe Things which are above. — Set your Affections on Things which are above, not on Things on the Earth; for ye are dead, and your Life is hid with Chriſt in God.* And ſo he goes on with weighty Exhortations to the Work of Mortification of the Deeds of

* *Col.* ii. 8. ‖ —— 20, 21, 22, 23.

of the Fleſh; and ſo having put off the old Man with his Deeds, preſſes a putting on the new Man, *which is renewed in Knowledge after the Image of him that created him.* Thus the Holy Apoſtles with one Conſent are for drawing the Believers out of external Shadows, out of worldly Rudiments, out of the Oldneſs of the Letter into the Newneſs of the Spirit, into the renewed Knowledge of the new Man Chriſt Jeſus: To whom be Glory and Honour, for evermore.

The CONCLUSION.

AS to the latter Part of the Doctor's Performance, it is ſuch mean vulgar Tittle Tattle, as one would not have expected from a Doctor of Divinity; ſuch as the Story of a Gentleman telling his Father of a *Popiſh* Prieſt preaching at a *Meeting-Houſe*, which he ſpends two Pages upon; though the whole in all Probability is as fictitious as it is weak: But I have taken Notice of it at the Beginning hereof, and therefore need ſay no more here.

Another ſuch Kind of Story he tells of the Sect of *Anabaptiſts* in *Saxony*, which ſprang up about the Time of the *Reformation*, which he ſays he has from *Hooker*; he beſtows near four Pages to deſcribe them, in order to ſhew the *Quakers* whence they were extracted; there are many good Chriſtian Marks to be ſeen in that Picture, notwithſtanding the invidious and partial Strokes of the malicious Painter: But it being no Part of my Buſineſs to juſtify or condemn thoſe People, I ſhall leave it to them it more nearly concerns.

Then he finiſhes, by anſwering a pretended Queſtion that was never ask'd by the Author of the *Plea*, as he miſcalls it, *viz. Where was your Religion before the Reformation?* In order, I ſuppoſe, to inſinuate his own ſilly Queſtion, *viz.* Where was your Religion before *Fox* and *Nailor?* However, he has borrow'd an An-

Anſwer from Some-body to that *Popiſh* Queſtion, Where was your Religion before the *Reformation*, *viz.* " In " *Corinth*, (ſays he) to which St. *Paul* directed two " of his Epiſtles, there happen'd a great and fierce " Fire, which raged moſt in a Street where there " were Goldſmiths, Silverſmiths, Copperſmiths and " Braſiers, *&c.*" He proceeds to ſet forth, that all theſe Metals were melted down to one Lump, and ſo carry'd to *Rome*; afterwards ſome Refiners undertook to melt down this great Lump of mixt Metals, and extract from it the pure Gold. " In like Manner, " (ſays he) if you ask us, Where was your Religion " before the *Reformation?* the Anſwer is much the " ſame. 'Twas fundamentally and originally contain'd " in the Word of God, and was viſibly in the Practice " of the Primitive Chriſtians; afterwards 'twas con- " tain'd in the huge Maſs of the *Popiſh* Religion, " mix'd with many Corruptions and Errors, and Hea- " theniſh Superſtitions that became incorporated with " it: But our Reformers ſeparated Truth from Error, " they freed Religion from thoſe corrupt Opinions " that 'twas allay'd and mix'd with, and reduc'd it " to its primitive Purity, as appears by the Touch- " ſtone of Scripture".

I allow it to be a good ſort of an Anſwer to that common childiſh Queſtion; and I ſhall add a little further to it thus; That the Reformers for their Time did noble Things, conſidering the Darkneſs of that Seaſon, and the hereditary Ignorance and Prejudices of the People; and ſo far as they went in refining they did well: But as State-Preferments, Self-Eaſe, and filthy Lucre led the Church of *Rome* into that Groſſneſs of Darkneſs and Heatheniſh Superſtition wherein the *Papiſts* wallow; ſo the ſame pernicious Cauſes in national Prieſthoods have prevented the *Reformation* from melting on until they came to the pure Gold; ſo that God Almighty and Allwiſe has appointed that Work for a People, that have and ſhall really take up the Croſs of Chriſt againſt worldly Pomp and Preferment,

ferment, as well as againſt Pride and Covetouſneſs, which are, and ever were grand Enemies of pure Religion, and of effectual Reformation. *God hath choſen the fooliſh Things of the World to confound the Wiſe, and the weak Things of the World hath he choſen to confound the Things which are mighty; and baſe Things of the World, and Things which are deſpiſed hath God choſen; yea, and Things which are not, to bring to nought Things that are:* And the Reaſon the Apoſtle gives for it is excellent, *viz. That no Fleſh might glory in his Preſence.*

And ſince the Doctor ends his with Quotations and fictitious Stories, brought in remote from his Points, on Purpoſe to revile and abuſe the *Quakers*; I will conclude mine with a ſerious Quotation out of *Grotius* that very Eminent *Proteſtant* Author, in his 6th Book of *The Truth of the Chriſtian Religion*, p. 169, 170, *viz.*

" The 6th Book, which is oppoſed to *Mahumetans*, " inſtead of a *Preface*, deduces the Judgment of God " againſt *Chriſtians*, unto the very Beginning and Riſe " of *Mahumetaniſm*, ſhewing, how that ſincere " and ſimple Piety (which flouriſh'd among *Chriſtians*, " even when they were moſt grievouſly vexed and op- " preſſed) began by little and little to wax cold; " from the Time that by the Favour of *Conſtantine*, " and the following Emperors, that Profeſſion was be- " come not only ſafe, but alſo honourable; the World " being as it were thruſt into the Church.

" For, firſt of all, Chriſtian Princes would needs " continue fighting, and make no End of their Wars, " even then when they might have enjoy'd Peace and " Quietneſs.

" Among the Biſhops alſo there were moſt ſharp " Contentions about the chiefeſt Sees: And as at " the Beginning, the greateſt Miſchiefs enſu'd upon " the preferring the Tree of Knowledge before the " Tree of Life; even ſo then alſo was curious Learn-

" ing

" ing more regarded than a godly Life, and Religion
" turn'd into an Art: The Conſequence of which was,
" that, after the Example of thoſe who built the
" Tower of *Babel*, a raſh Affectation of Things out
" of their Reach, bred Jarring and Confuſion in their
" Language, together with Diſcord one with another;
" which the common People obſerving, and not know-
" ing oft-times which Way to turn themſelves, they
" threw the Blame upon the Holy Scriptures; and
" began to avoid them as hurtful and dangerous.

" Religion alſo began every-where to be placed not
" in Purity of Mind, but (as if *Judaiſm* was brought
" back into the World) in Rites and Ceremonies, and
" in ſuch Things as contain rather an Exerciſe of the
" Body than any Amendment of the Mind; and in an
" eager Zeal for that Party and Side, which they had
" once choſen, 'till at length it came to paſs, that
" there were every where many Chriſtians in Name,
" but few in Deed".

FINIS.

" ing more regarded than a godly Life, and Religion
" turned into an Art: The Consequence of which was,
" that, after the Example of those who held the
" Power of Belief a right Reflection of Things out
" of their Reach, bred Jarring and Confusion in their
" Language, together with Discord one with another;
" which the common People observing and not know-
" ing oft-times which Way to turn themselves, they
" threw the Blame upon the holy Scriptures; and
" from thence arose [illegible] Mischief and Dangerous
" Religion also [illegible] they were to be placed not
" in Parity of Life, but [illegible]. In Rites and Ceremonies, and
" back into the World. In Rites and Ceremonies, and
" in such Things as contain rather an Execute of the
" Body than any Amendment of the Mind; and in an
" eager Zeal for that Party and Side, which they had
" once chosen, 'till at length it came to pass, that
" there were every where many Christians in Name,
" but few in Deed."

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" ing more regarded than a godly Life, and Religion
" turned into an Art: The Consequence of which was,
" that, after the Example of those who Exile the
" Power of Belief, a total Alteration of Things out
" of their Reach, Hard Living and Confusion in their
" Language, together with Blood and one with another,
" which the common People observing, and not know-
" ing oft-times which Way to turn themselves, they
" threw the Blame upon the Holy Scriptures; and
" began to avoid [illegible] Sacred and dangerous.
" Religion alone [illegible]-where to be placed not
" in Party of [illegible] in Rites and Ceremonies, and
" back biting the World: In Rites and Ceremonies, and
" in such Things as contain rather an Image of the
" Body than any Amendment of the Mind; and in an
" eager Zeal for that Party and Side, which they had
" once chosen, 'till at length it came to pass, that
" there were every where many Christians in Name,
" but few in Deed".

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